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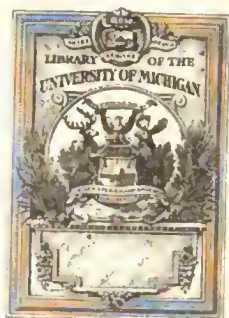
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# **The Catholic University bulletin**

Catholic University  
of America



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# The Catholic University Bulletin

Vol. XXI—No. 1

New Series

JANUARY, 1915



WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

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EXCEPT JULY, AUGUST AND SEPTEMBER

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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C., .....

.....

# THE CATHOLIC UNIVERSITY BULLETIN

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Vol. XXI

January, 1915

No. 1

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## **SALVETE!**

The new BULLETIN greets cordially all its readers, and trusts that it will ever be welcome as a mirror of the rich and varied academic life of the Catholic University. Within the last decade our chief Catholic educational center has entered on a vigorous progressive career, the detailed exhibit of which must interest all who are concerned with the growth of Catholic education, no less than all who are concerned about the healthy development of our American life and ideals. We shall gather regularly from the schools and departments of the University such information as is likely to please and interest our Catholic people. The larger events of University life will be duly chronicled, the text of public discourses given on occasion, the social and athletic interests will not be neglected, gifts and bequests and all courtesies will be noted, important documents printed, new buildings described, alumni interests recognized. In general, the new BULLETIN aims at reflecting faithfully the numerous activities now afoot in the University, and at the creation of a full historical record of all labors and services and benefactions, all studies and successes, all efforts, however remote, toward the noble ideals which have inspired the Catholic University since its foundation. Begun under the auspices of Mary Immaculate, it is hoped that this new series of the BULLETIN will render still greater services to the University than did the original publication in the twenty years of its existence.



## THE NEW CATHOLIC UNIVERSITY BULLETIN

In December the following circular was sent to all the subscribers and exchanges of the CATHOLIC UNIVERSITY BULLETIN, announcing its discontinuation in its original character, and its future appearance as a news publication serving the pressing need of the University for an organ of information:

Your attention is hereby called to an important announcement which will appear in the December BULLETIN. With the completion of the twentieth volume, the BULLETIN will close its career as a University publication of miscellaneous content. It will be continued under the same name as a news publication furnishing all desirable information about the University, and in this new form will be sent *gratis* to all our subscribers.

Beginning with next April, a quarterly publication entitled *The Catholic Historical Review* will be published by the University. This new publication appeals to the subscribers of the BULLETIN for support and encouragement. Its scope and character will be described in the December number, and it is hoped that all our subscribers, whose devotion and fidelity the BULLETIN fully appreciates, will become subscribers to the new publication. The subscription price will be the same: Three dollars a year.

Thanking you for your cordial support of the BULLETIN and wishing you all the joys of this holy season, we remain, etc.

The administration of the University seizes this occasion to thank all the subscribers of the old BULLETIN for their loyal support during the twenty years of its life. While necessarily miscellaneous in its content, it provided the University during important decades with an authoritative mouth-piece, and in its day offered our professors a respectable organ for the preservation and dissemination of their teachings. Our gratitude is due to all its editors, writers, and co-laborers in every degree. More specialized reviews are destined to take its place, an index of the solid growth and of the wider influence of the University. The first of these, *The Catholic Historical Review*, will appear in April, and thenceforth quarterly. We have every reason to hope that all the subscribers of the old BULLETIN will rally to the support of our new venture, and aid us in creating a worthy center of American Catholic historical studies.

## STUDENT REGISTRATION 1914-1915

The matriculated students for the current scholastic year number 539, of whom 31 are registered in two schools. They are divided as follows:

|                                     |     |
|-------------------------------------|-----|
| School of the Sacred Sciences ..... | 54  |
| School of Law .....                 | 57  |
| School of Philosophy .....          | 130 |
| School of Letters .....             | 86  |
| School of Sciences .....            | 212 |

The lay students number 373, and the ecclesiastical students 135.

Students in affiliated colleges of the University, but not registered, are 364 in number, as follows:

|  |     |
|--|-----|
| Trinity College (women) .....              | 187 |
| Sisters' College .....                     | 48  |
| St. Paul's College .....                   | 8   |
| Marist College .....                       | 12  |
| Holy Cross College .....                   | 15  |
| College of the Holy Land .....             | 13  |
| Apostolic Mission House .....              | 8   |
| College of the Immaculate Conception ..... | 19  |
| Marist Seminary .....                      | 54  |

The Summer Schools of 1914 for our Teaching Sisters registered in all 506 students, as follows: Washington, 270; Dubuque, 236. The total of all students under University instruction this year is 1,378.

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## NEW TRUSTEES OF THE UNIVERSITY

At its Spring meeting, 1914, the Board of Trustees elected four new members, two bishops and two laymen. The bishops chosen are Rt. Rev. John J. Nilan, D. D., Bishop of Hartford, Conn., and Rt. Rev. Thomas F. Lillis, D. D., Bishop of Kansas City, Mo. The laymen are John G. Agar, Esq., of New York City, and L. Carbery Ritchie, of Lakewood, N. J. Mr. Ritchie is a graduate of the Law School of the University where he took, in 1899, the degree of LL. B., and has the honor to be the first Alumnus of the University to serve on the Board of Trustees.

## THE MARTIN MALONEY CHEMICAL LABORATORY

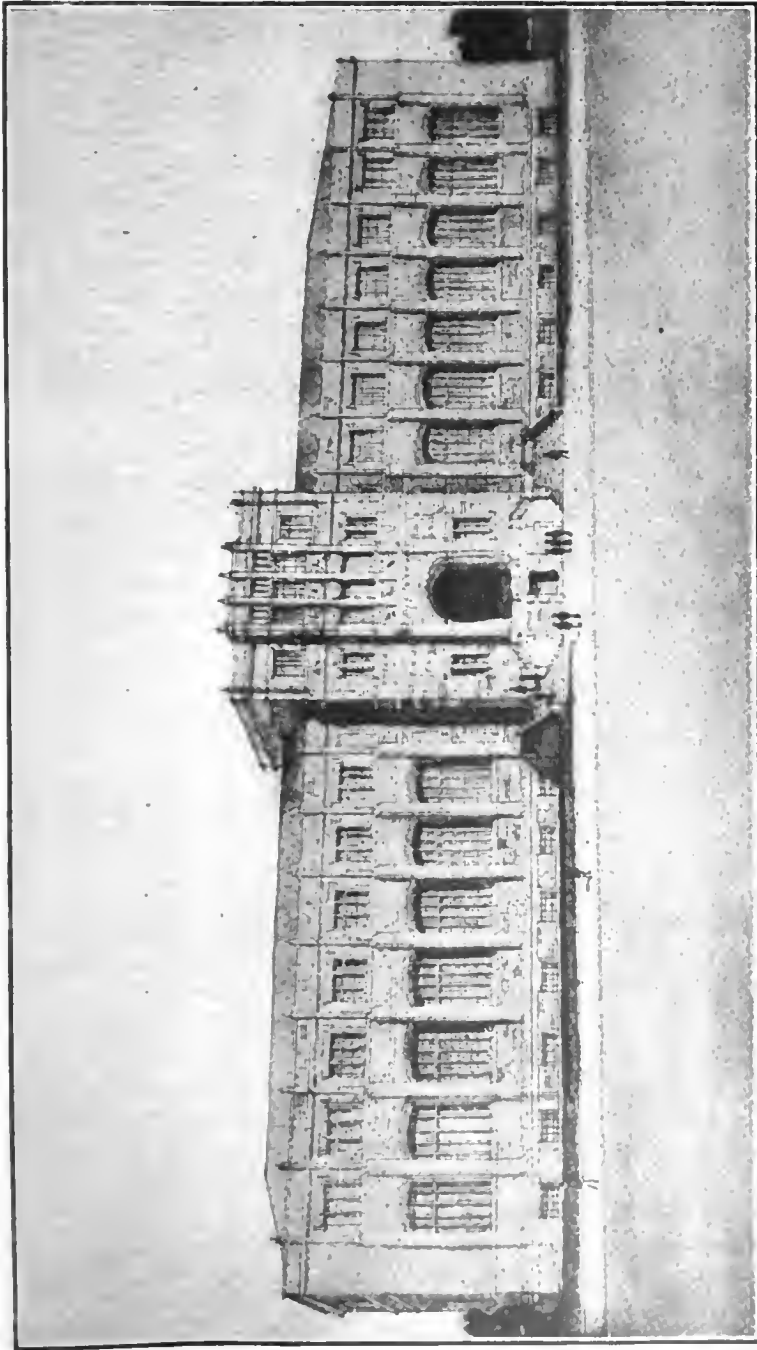
Through the generosity of Marquis Martin Maloney, of Philadelphia, the University is endowed with a new Chemical Laboratory. The gratitude of the University is very great for this splendid donation, the first of our large buildings to be donated by a Catholic layman, and we pray that the divine blessing may always rest upon the munificent donor and upon his family.

The new laboratory, the east wing of which is now finished, forms a massive, well-proportioned and effective termination to the long line of structures facing Michigan Avenue and stretching from the Harewood Road on the west to the eastern boundary line of the University grounds.

This wing, which was erected within a remarkably short period of four months and made ready for occupancy almost at the beginning of the Fall semester, fulfills all of the requirements of the most modern of Chemical Laboratories. When completed, the laboratory will present an over-all length of two hundred and sixty feet, equalling the dimensions of both Gibbons Hall and Graduates Hall when completed.

The style of architecture is the Tudor Gothic and the design possesses the merit of frankly expressing the requirements and limitations of the problem involved. The first story of the present wing contains the large Freshman Laboratory of Inorganic Chemistry, one end of which is being used for lecture purposes, pending the construction of the west wing, symmetrical with the present wing.

Accommodations for two hundred students are provided in the present portion, separate tables for experiments, with liberal aisles, ample staircases, cloakrooms, toilets, lockers and dumb waiters. The tables are supplied with oxygen, illuminating gas, compressed air, suction and water, while a down-draft ventilating system rids the tables of noxious gases. With a view of rendering the building fire and acid resisting, only those materials of construction have been employed that are known to be effective. The walls throughout are of impervious vitrified brick, the window frames of imported chrome steel set in heavy stone mul-



THE MARTIN MALONEY CHEMICAL LABORATORY

lions, with a complete absence of wood or other non-enduring finish.

Various small laboratories for Graduate and for Research work occupy the second story of the present wing, each provided with balance rooms, professors' and instructors' offices and laboratories, while the attic connected with the other portions of the building by means of dumb-waiters and elevators, serves as a stock room. The basement is laid out to meet the needs of the department of Industrial Chemistry, and underground vaults entered from area ways are used for the storage of explosives.

The central portion of the future building, the connection between the two wings, rises to a greater elevation than the wings and its flat roof will be used for certain outdoor experiments. The central lobby at the first story level makes an ideal museum, and will be wainscoted to the ceiling with Caen stone. Over the museum will be the library, to house one of the best working libraries in this country.

The west wing will be devoted almost entirely to the Amphitheater, with a seating capacity for three hundred students and extending through the height of both the basement and the first story, and accessible from both. General design of the entire building is attractive and well merits the favorable criticism it has already received.

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### KNIGHTS OF COLUMBUS STUDENTS

Upon the presentation of the Endowment Fund of the Knights of Columbus for the establishment of graduate scholarships at the Catholic University, the Administration designated the new building, then in process of construction, as the home for the new body of graduate students. Accordingly the new hall threw open its doors in October, 1914, to welcome the newly created student-body, and was thenceforth to be the home of the Graduate School of the Catholic University.

About one-third of the entire building has been completed. A beautiful dining hall, being the equivalent of two stories in height, occupies the first floor of the building, and in its present

dimensions accommodates over four hundred men. The two upper floors of the building are residence quarters with accommodations for forty students. Graduates Hall is also provided with a goodly sized assembly room or recreation room, which in turn serves some of the college societies for their meetings. A small temporary chapel completes the present equipment of the Hall.

The Graduate School of the University is thus made a distinct entity, with its own professed aims determined for it, and with its own characteristic traditions in the way of formation. A Reverend President appointed by the Right Reverend Rector, looks to the spiritual needs of the community and completes the quota of factors necessary for the entire social and administrative autonomy of the Graduate School.

As a result of the examination given in the spring of 1914 forty-two scholarships were awarded to successful candidates. Of this number, seven were afterwards unable, for one or other reasons, to profit by the opportunity thus afforded, and the actual number of graduate students to register in October was thirty-five. One more left the ranks in the early part of the term, because of an especially advantageous business opportunity which came to him. The net total community of thirty-four, the pioneer students of the great educational work made possible by the Knights of Columbus, thus settled down and established itself, under auspices most promising, with great hopes to vindicate, and with commensurate earnestness.

A roster follows of the present Knights of Columbus Graduate Scholarship students, together with the states from which the students come.

|                            |               |
|----------------------------|---------------|
| Ayo, Jackson .....         | Louisiana     |
| Bartemeier, Leo H. ....    | Iowa          |
| Bergholtz, Edgar A. ....   | New York      |
| Bonnot, Basil T. ....      | Ohio          |
| Boudreau, Staunton E. .... | Illinois      |
| Bourg, Clarence J. ....    | Louisiana     |
| Burke, Joseph P. ....      | New Hampshire |
| Burke, John P. ....        | Illinois      |
| Cahir, Walter F. ....      | Massachusetts |

|                            |               |
|----------------------------|---------------|
| Callahan, Esmonde H. ....  | Georgia       |
| Christen, Vergil F. ....   | Missouri      |
| Coughlin, F. X. ....       | New York      |
| Drury, John T. ....        | Massachusetts |
| DuBois, Benjamin G. ....   | New Hampshire |
| Fannon, Frank ....         | Virginia      |
| Fleming, Francis J. ....   | Pennsylvania  |
| Giblin, James V. ....      | Massachusetts |
| Hamel, Ignatius A. ....    | Minnesota     |
| Haggerty, William J. ....  | Massachusetts |
| Higgins, Martin A. ....    | Colorado      |
| Hurley, Stephen E. ....    | North Dakota  |
| Lannon, Thomas R. ....     | Florida       |
| Lewis, Arthur J. ....      | Massachusetts |
| Mannix, Arthur J. ....     | Massachusetts |
| Martin, John F. ....       | Oklahoma      |
| McClaskey, Charles L. .... | Kentucky      |
| McConville, Joseph J. .... | Pennsylvania  |
| McOsker, Fergus J. ....    | Rhode Island  |
| Miller, C. Cletus ....     | Iowa          |
| Noel, John F. R. ....      | Pennsylvania  |
| Roberts, Louis L. A. ....  | Indiana       |
| Rooney, Francis J. ....    | Kansas        |
| Shay, Henry W. ....        | Massachusetts |
| Shea, Cornelius P. ....    | Wisconsin     |
| Weiler, Joseph H. ....     | Kentucky      |

Colleges and Universities represented through members of their Alumni among the graduate students are as follows:

|                                  |   |                                |   |
|----------------------------------|---|--------------------------------|---|
| Catholic University .....        | 6 | Loyola University, Chicago ... | 1 |
| Amherst .....                    | 1 | St. Mary's, Kansas .....       | 2 |
| Brown University .....           | 2 | St. Mary's Seminary, Baltimore | 1 |
| Clark University .....           | 1 | Mt. St. Mary's, Emmitsburg ... | 1 |
| Colby .....                      | 1 | Ottawa University .....        | 1 |
| Canisius, Buffalo .....          | 1 | University of Pennsylvania ... | 1 |
| Campion, Prairie du Chien ...    | 1 | College of the Propaganda,     |   |
| University of Chicago .....      | 1 | Rome .....                     | 1 |
| St. Francis Solanus, Quincy, Ill | 1 | Rock Hill, Maryland ..         | 1 |
| Georgetown Law School .....      | 2 | Sacred Heart, Denver .....     | 1 |

|                                   |   |                                  |   |
|-----------------------------------|---|----------------------------------|---|
| Holy Cross, Worcester .....       | 3 | St. Thomas, Scranton .....       | 2 |
| Harvard University .....          | 2 | Wabash, Indiana .....            | 1 |
| St. Joseph's, Dubuque .....       | 1 | Christian Brothers College, St.  |   |
| St. John's .....                  | 1 | Louis .....                      | 1 |
| Jefferson, Louisiana .....        | 2 | St. Francis Xavier, Cincinnati.. | 1 |
| St. John's, Washington, D. C... 1 |   | University of Wisconsin .....    | 1 |

A census of the academic degrees, possessed by the students gives the following list:

|                      |                          |
|----------------------|--------------------------|
| 25 hold A. B. degree | 1 hold S. T. B. degrees  |
| 1 " Ph. B. "         | 1 " B. S. " in Economics |
| 2 " B. S. "          | 4 " A. M. "              |
| 2 " B. S. " in E. E. | 1 " M. Sc. "             |
| 3 " LL. B. "         | 1 " J. D. "              |

The major subjects being pursued by the graduate students, looking towards the master's and doctor's degrees respectively are:

|                                    |                         |   |
|------------------------------------|-------------------------|---|
| American Constitutional History 11 | Education .....         | 2 |
| Architecture .....                 | History .....           | 1 |
| Chemistry .....                    | Law .....               | 2 |
| Electric Engineering .....         | Political History ..... | 2 |
| Economics .....                    | Psychology .....        | 2 |
| English .....                      | Sociology .....         | 1 |

## THE NEW GRADUATES HALL

None of our great American universities can boast of a finer building than the new Graduates Hall, which has been added during the past year to the already extensive and imposing group of structures enclosing the campus of our Catholic University.

In accordance with the general comprehensive plan of the entire future of the University, prepared with a view of preserving those portions of the present group deemed permanent, this structure takes its proper place, adjacent to Gibbons Hall, centrally located and conspicuous from the exterior as well as from the interior of the campus.

Without unity of conception, a group of buildings, however large or beautiful in themselves would fail to produce an impression either of grandeur or of harmony; therefore it has been the aim to develop a harmonious composition, with due regard to



the relative mass, silhouette, and even the materials of construction of each individual building.

The portion of the general plan of future development in which Graduates Hall is comprised is trapezoidal in form, the side parallel to Michigan Avenue being nearly fifteen hundred feet in length, thus permitting the placing of at least five imposing structures of an average length to correspond with Gibbons Hall and the completed Graduates Hall.

Access to the campus would be provided for through arched openings or gateways at the base of the great towers that are to be a feature of several of the buildings, serving also to strengthen and solidify the walls surrounding the campus.

The silhouette, or sky-line of this formidable mass of buildings requires of necessity most careful study, the portion in which Graduates Hall is included having been designed to produce a symmetrical composition with a future structure between Gibbons Hall and Graduates Hall, ending in a great tower and gateway. While Graduates Hall balances Gibbons Hall in general mass, yet neither the motif of the design nor the details of the separate parts are repeated, so that the structures do not strongly resemble one another.

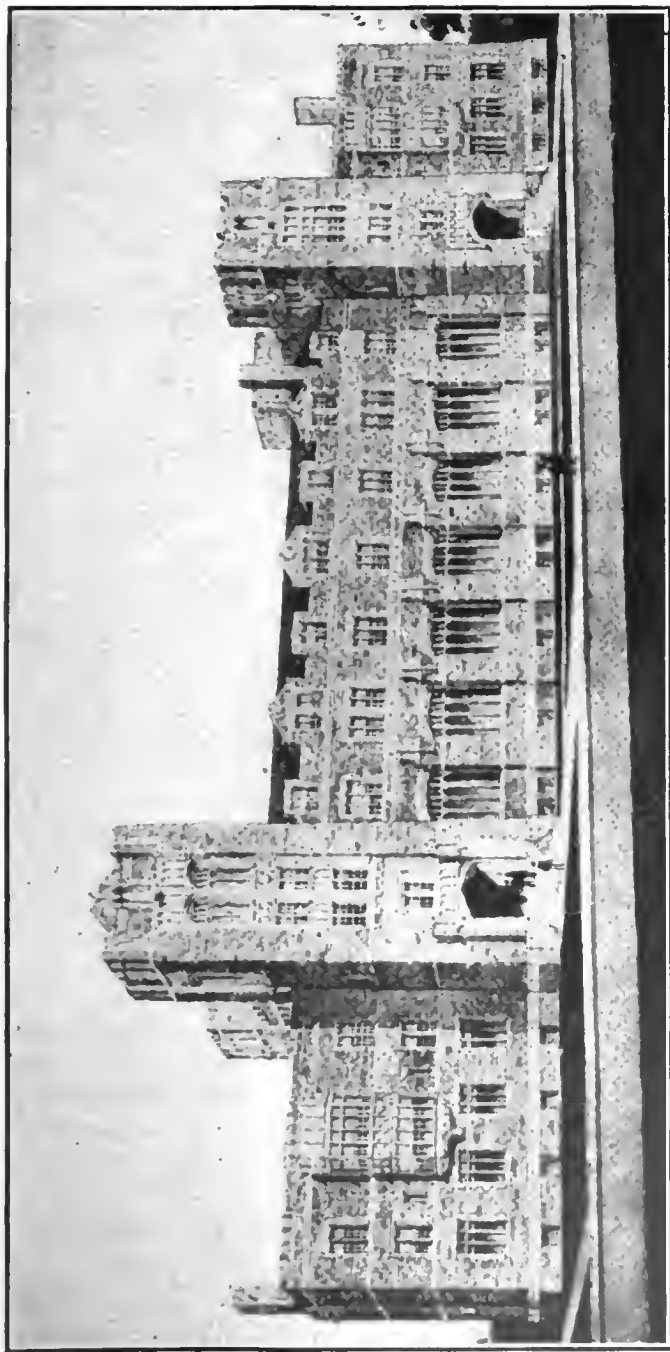
The Tudor Gothic or Collegiate Gothic style having been selected on account of its historical associations, its adaptability to modern building conditions and its element of quiet and restrained picturesqueness, the new Graduates Hall, inspired from certain refined examples of this style abroad, was planned along simple and straightforward lines, and the result is most dignified.

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### NEW DINING HALL

In an architectural sense, the problem of Graduates Hall was an exceptionally difficult one. The combination necessary to any good architectural composition, beauty and utility, was not easily obtained, inasmuch as a large dining hall occupying the major portion of the ground floor and extending through two stories, had to be reconciled in facade with the two upper stories of students' rooms.

The large Dining Hall, approached from ample vestibules and



NEW DINING HALL AND GRADUATES HALL

lobbies, is 120 feet in length, 40 feet in width, uninterrupted by columns, with a clear ceiling height of 22 feet, and is lighted laterally by magnificent stone-traceried windows. A high wainscot of natural wood extends two-thirds the height of the ceiling, which is exquisitely decorated with a Gothic paneled treatment, reminiscent of the best examples of mediaeval times.

The entire structure when completed will be practically double the length of the present portion, the dining hall alone being 120 feet in length. This great hall, though unfinished, seats easily 450 students.

A complete kitchen, modern in every particular, with steam tables, bakery, refrigerator, storage, etc., occupies the basement and communicates by means of stair-cases, dumb-waiters and serving pantries. The upper portion of the building is devoted to dormitory accommodations for the graduate students, and consists of fifty well lighted sleeping rooms, with elaborate bath and toilet facilities, clothes and book closets. To meet the demands of the various student societies, a large hall forms a most happy and economical termination of the vestibule tower. It would be difficult to find a more modern, thoroughly fireproof and well equipped structure upon any campus.

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### GIBBONS HALL CHAPEL

Through the generosity of Michael Jenkins, Esq., the chapel of Cardinal Gibbons Memorial Hall has been enriched with a valuable set of Stations of the Cross. They adorned the walls of Corpus Christi Church in Baltimore until recently, when Mr. Jenkins presented to that church a set of mosaic stations. The stations presented by him to the University are very beautiful painted scenes, and have a great intrinsic value. They are also a fitting ornament to the Gibbons Hall chapel, and to the donor our sincere gratitude is due, not only for this beneficent gift, but for his constant generous good-will toward the University.

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### PORTRAIT OF CARDINAL AGLIARDI

A large portrait in oils of Cardinal Agliardi, Chancellor of the Holy Roman Church, is exhibited in the University parlors by the

artist, Mr. Carlos Beckwith, of Rome. It is a noble and striking portrait, and represents at his best the venerable Cardinal, now in his eighty-fourth year, but able to bear his burden with dignity and success.

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### THE HIBERNIAN FELLOWSHIPS

The Biennial Convention of the Ancient Order of Hibernians held at Norfolk, Va., last July, made important changes in the character of the Hibernian Fellowships as hitherto established in the University. The convention decreed the suppression of the former undergraduate scholarships as supported by individual states, and the creation in their place of ten Fellowships in Gaelic, worth each five hundred dollars annually. These Fellowships are open only to college graduates, and are given out by appointment of the Rector of the University, after careful scrutiny of the qualifications of the candidate. Applicants for these Fellowships must agree to go on at the University for the degree of Doctor of Philosophy, a matter of three years residence, and must present the degree A. B. The major study must be Gaelic, and the printed dissertation for graduation must exhibit a solid acquaintance with the Gaelic tongue, and with the original sources of history, literature, art, music, etc., extant in Gaelic, according to the subject matter of the dissertation. It is confidently hoped that this important change in the character of the Hibernian Scholarships will result soon in the creation of a scholarly body of young professors, writers, journalists, *littérateurs* and public speakers, just such a body of graduate students as will do the greatest credit to the Ancient Order and to the University.

These Fellowships are the direct creation of the Order and are provided for from the central treasury. It is hoped that among our College graduates and our studious younger priesthood enough capable and ardent men may be found, properly trained to profit by the exceptional advantages which this generous provision of the Ancient Order of Hibernians places within their reach.

The Order also appropriated an annual gift of one thousand dollars to the University library for the purchase of the best modern Celtic literature. The library is already rich in Celtic

printed works, but with this subsidy it will become the best equipped center of Gaelic studies in the United States.

The University is most grateful to the Ancient Order of Hibernians for this new mark of confidence and generosity, and promises within a reasonable time an ample return of high Gaelic scholarship and of efficient service to all the ideals of the Ancient Order of Hibernians.

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### OUR LATEST RESIDENCE HALL

The great number of lay students has made necessary the opening of a new residence hall. The old St. Thomas' College, formerly the Middleton mansion and long the home of the Paulist community, has been made over into an elegant residence hall, and fitted with all the comforts a student could wish for. New heating and plumbing improvements have been made, the interior repainted, extensive betterments made interior and exterior, at a cost of several thousand dollars. St. Thomas' Hall offers accommodations for fifty young men, and all the quarters are now occupied. A tasty chapel has been provided, also a common room for social intercourse. Though not so stately as the other great residence halls, St. Thomas' Hall is an attractive home for our young students. Its provisional president, Rev. John O'Grady, A. M., of the diocese of Omaha, has the confidence and good-will of his entire household and is tireless in his efforts for the young men under his charge.

---

### NEW PORTRAIT OF PIUS X

The University owes to the generosity of the distinguished portrait painter, Mr. A. Muller-Ury, of Rome, a splendid portrait of our late Holy Father, Pius X. It is one of the best paintings ever made of Pius X, and resembles much the famous portrait of that pope by the same artist in the American College at Rome. The portrait is hung in the University parlors which are now crowded with fine paintings, and suggest the propriety of a gallery specially adapted for their reception.

## CATHOLIC UNIVERSITY INSTRUCTOR IN THE GREAT WAR

During the summer several of our professors and instructors were caught on the other side by the sudden outbreak of hostilities, but all managed to return safely with the exception of Rev. Dr. George Sauvage, of the Holy Cross community, our popular instructor in Philosophy. Dr. Sauvage being a French subject, was drafted for service on the firing line, where he is now acting as an interpreter for one of the English generals. The following letter from him will interest his many friends, and all our readers:

Dec. 25, 1914.

Right Reverend Bishop:

Please accept my best wishes for a Merry Christmas and a Happy New Year. May God watch over you and give you all strength and blessing for the great work in which you are engaged.

I spent my Christmas day among the soldiers just behind the trenches, and while addressing the soldiers on the necessity of joy and cheerfulness on Christmas day. I had to resist the feelings of homesickness for America which were coming up to my mind and heart.

I ask you to have a special remembrance of me in your daily Mass.

With my best wishes to all the Catholic University, I remain,

Yours respectfully,

G. W. Sauvage, C. S. C.

## PRACTICAL MECHANICS LABORATORY

During the last year the Department of Mechanical Engineering has been provided with a laboratory of practical mechanics. This laboratory is conveniently situated relative to the Engineering Building, with 3,000 square feet of floor space and excellent ventilation, light and heat.

The laboratory is equipped with many modern lathes, drill presses, planers, boring mills, milling machines, grinders and similar tools, motor driven, together with an unusual assortment of small tools and stock. Instruction in this laboratory is given by an expert mechanician, thus giving the engineering student an excellent practical training, together with the theoretical, and making him fully qualified for work in his chosen profession.

### AN ARTISTIC IRISH CROZIER

The crozier presented to Bishop Shahan by the Ladies' Auxiliary of the Ancient Order of Hibernians is a very artistic specimen of the jeweler's art, and ranks among the finest trophies of that craft.

It is six feet in height and is designed to present a general effect of great simplicity. The details of the ornamentation, however are rich in characteristic interlaced work and enamel derived from authentic examples of ancient Celtic art.

The jewelled cross which is an adaptation of the Cross of Cong is adorned with the bishop's motto "Spes Mea Christus" and contains a relic of the Irish martyr, Venerable Oliver Plunket, Archbishop of Armagh and Primate of All Ireland. A pleasing design of shamrocks surrounds the base of the crook, and bands of ornament and other details are similar in design to the Crozier of St. Brendan.

Above the ornate node stands a statuette of Our Lady of Limerick, a replica in miniature of the miraculous and historic statue in Saint Saviour's Dominican church in the city of Limerick, Ireland.

The shoe of the crozier is reinforced with Irish oak from Faughard in County Louth, the birthplace of St. Brigid.

The crozier is all gold plated and finished in contrasting effect of Roman, burnished and rose gold, and was made by the W. J. Feeley Co., of Providence, R. I.

It bears the following inscription: "Presented to the Right Reverend Thomas J. Shahan, D. D., by the Ladies' Auxiliary of the Ancient Order of Hibernians in America, November 15, 1914."

The accomplished Catholic artist, John G. Hardy, of Providence, Rhode Island, is to be commended for the graceful manner in which he placed in artistic and material form the historic suggestions submitted by Mrs. Ellen Ryan Jolly, National President of the Ladies' Auxiliary of the Ancient Order of Hibernians.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



# The Catholic Historical Review

## *Editor-in-chief*

**RIGHT REV. THOMAS J. SHAHAN, D.D.,**  
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The Catholic University, Washington, D. C.

# The Catholic University Bulletin

Vol. XXI—No. 2      New Series

FEBRUARY, 1915

OUR TWENTY-FIFTH  
ANNIVERSARY

CATHOLIC SISTERS COL-  
LEGE

EXAMINATION K. OF C.  
SCHOLARSHIPS

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C.,.....

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# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXI*

*February, 1915*

*No. 2*

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## OUR TWENTY-FIFTH ANNIVERSARY

On Thursday, April 15, 1915, the Catholic University of America will celebrate the completion of the twenty-fifth year of its labors in the service of higher education. It is a cause of just pride that, under the providence of God, this great enterprise has had a fair measure of success. Located at Washington, D. C., within sight of the dome of the nation's Capitol, the University serves to symbolize the close relationship that in the heart of every true Catholic binds together the love of country and the love of God. By its high standard of University training, and by its interest in every form of serious intellectual activity, it gives proof that Catholic faith has nothing to fear from genuine progress in human knowledge.

The beginnings of the Catholic University of America were modest and simple. When on November 13, 1889, it opened its doors, its first and only courses of study were in the graduate school of Theology. Four professors and as many assistants gave lectures to less than fifty graduate students. As time went on, the faculty of Theology was considerably augmented, and to this school were added the schools of Law, Philosophy, Letters, and Science, in all of which provision was made for graduate as well as undergraduate study and research. Today the various departments in the University engage the service of more than seventy professors and instructors. The number of students

profiting by the courses is reckoned no longer by tens but by hundreds. At first but one building did service as a hall of lectures and residence combined; now the University grounds are adorned with seven imposing buildings, while round about are grouped seven other noble structures erected by affiliated institutions. We may say with just pride that nowhere in the United States are so many and so important Catholic educational interests centered as at the University.

It is but fitting that the twenty-fifth anniversary of such an institution, by common consent already classed with the leading universities of the United States, should be observed with special commemorative exercises. And so it has seemed good to the University authorities to set apart Thursday, April 15, for the celebration of this noteworthy event with appropriate religious and academic ceremonies. May the success which has marked the first twenty-five years of its existence be a happy omen of larger success in the time and the way set by Divine Providence!

The celebration will consist of two events, a Solemn Pontifical Mass in the morning at St. Patrick's Church, and academic exercises in the afternoon at the New National Theater. The Pontifical Mass will be celebrated by Cardinal Farley, Vice-President of the Board of Trustees, and the discourse will be delivered by Cardinal Gibbons, Chancellor of the University. At the academic exercises in the afternoon Cardinal O'Connell will deliver the opening address. The details of the exercises and the names of the speakers will be announced later.

The Alumni celebration is now being planned, and the program will be made known in a later issue of THE BULLETIN.

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## DEPARTMENT OF ARCHITECTURE

Architecture can now boast of roomy and comfortable spaces, well lighted and easy of access. A portion of the former Chemical Laboratory, facing the campus, has been given to the Department of Architecture, thereby relieving the congestion of its former quarters. Room has also been found for its library and its equipment, and the conditions of labor made satisfactory

and even attractive. About thirty students now follow the courses, and this large increase within three years from an original four is quite encouraging. Professors Frederick V. Murphy and Albert B. Bibb have charge of the instruction, and under their competent direction we may expect to witness a phenomenal growth of this department.

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### **NEW BIOLOGY QUARTERS**

The Department of Biology has recently entered its new and large quarters. The former Chemical Laboratory has been converted into a fine biological laboratory, well equipped with the latest and best means of instruction and research. Mr. John B. Parker and Mr. George J. Brilmeyer have charge of the department, which has taken on a remarkable growth in the past three years, and promises very great results as a consequence of the skill and energy of its staff of teachers. We may now look forward with confidence to a body of Catholic biologists in the next decade, and to important contributions to that science.

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### **DIRECTOR OF ATHLETICS**

Mr. Charles V. Moran, for several years our baseball coach, has been appointed Director of Athletics, and in this capacity has full charge of all branches of athletics—football, baseball, basketball, track, etc. Two good-sized rooms in the basement of Gibbons Hall have been turned over to his use and to that of the Athletic Association, which now has excellent quarters. Great progress has been made recently in the conduct and organization of athletics, and it is hoped that under the new Director and with the new facilities all branches of athletics will be placed on a satisfactory basis.

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### **DEPARTMENT OF DRAWING**

The old dining hall and adjacent rooms in Albert Hall have been re-arranged to suit the needs of the Department of Drawing. The new quarters of this department are spacious, well-

lighted, and accessible, and will accommodate about one hundred students. Under the direction of Mr. John J. Widmayer this department is doing excellent work.

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## EXAMINATION FOR K. of C. GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus scholarships will be held April 3, 1915. Students who desire to take the examination should write to the Director of Studies, the Very Rev. Edward A. Pace, D. D., and obtain from him a form of application which is to be filled in and returned not later than March 1, 1915.

### ELIGIBLE CANDIDATES.

I. Only young laymen who have received the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, are admitted to the examination. Bachelors of Law must also have obtained the degree of Bachelor of Arts.

II. Students who will complete a baccalaureate course at the close of the current academic year may take the examination for these scholarships, but they must have obtained the bachelor's degree before entering the University.

III. Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

IV. Applicants will note the conditions of tenure of these scholarships as stated below.

### APPLICATION.

I. The form of application calls for the full name of the applicant and his address; place and date of birth; accurate record of primary, high school and collegiate education. The applicant should also state the principal study which he desires to pursue at the University.

II. The application must be accompanied by three certificates:



CIVIL ENGINEERING STUDENTS



(a) From the Grand Knight of the Council to which the applicant belongs, attesting his right to compete;

(b) From his Pastor, attesting the applicant's moral qualifications;

(c) From the President or Secretary of his college, to the effect that the applicant is a student in good standing, and that he is qualified to take up graduate work.

III. Applicants who have already received the bachelor's degree must forward their diplomas with their application to the University; those who receive the degree at the close of the current academic year must forward their diplomas not later than July 1.

#### EXAMINATION.

I. Applicants who are eligible will receive from the University a Circular of Information explaining in detail the selection of subjects for examination and defining the requirements in each subject. Each applicant is required to indicate on blanks enclosed with the Circular the subjects in which he desires to take the examination and to return the forms to the Director of Studies not later than March 20, 1915.

II. Upon the approval by the University of the applicant's choice of subjects, he will be informed of the time and place of examination.

#### CONDITIONS OF TENURE.

I. Students who have obtained scholarships must be registered at the University at the opening of the academic year, September 28, 1915.

II. The scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees, etc., are at the charge of the student.

III. By the terms of the foundation, each Knight of Columbus Scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences or Law. He must also follow one course in American History. His work must be of graduate character

and must be conducted in accordance with the regulations established by the University for graduate students.

IV. Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution.

All communications in reference to the scholarships should be addressed to the Very Rev. Edward A. Pace, Director of Studies, The Catholic University of America, Washington, D. C.

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### McMAHON HALL

During the summer various improvements have been made. A new revolving door has been set up in the place of the old entrance. It helps greatly in conserving proper conditions of heat, and keeps out efficiently wind, rain, and snow, while it prevents the overcrowding of students going and coming from the classes. The basement of the hall has been thoroughly renovated, and presents an agreeable aspect. Several large and comfortable settees have been provided for the rotunda, and new hat and coat racks set up. Considerable pointing has been done on the lower courses of the edifice, and the rear approaches put in the best order, so that McMahon Hall is now in excellent condition.

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### "THE GLORIES OF IRELAND"

Dr. Joseph Dunn, Professor of Celtic, and Dr. Patrick J. Lennox, Professor of English, have recently edited a volume which is attracting much attention. It is a collection of thirty-seven essays on Irish life—political, social, artistic, etc.—also on the Irish people scattered throughout the world. This very useful work has been well received on all sides, and both professors deserve praise and encouragement for placing within popular reach so large a body of facts and appreciation. The work appears as the first of a series, and augurs well for the succeeding volumes.

### **THIRD NATIONAL CONFERENCE OF CATHOLIC CHARITIES**

The Report of the Third National Conference of Catholic Charities, held at the University, September 20-23, 1914, has just been issued, a handsome volume of 350 pages. This reflects great credit on Rev. Dr. Kerby, the indefatigable Secretary of the Conference, to whose initiative, energy, and tact the success of the Conference is very largely due. There is nothing to surpass it in the range of American reports of charitable works. Begun at the University in September, 1910, the Conference meetings have not ceased to grow in membership, mutual encouragement, and efficient organization. They have already fostered in several dioceses the conviction that we need for our Catholic charities a closer union of all our forces, lay and ecclesiastical, and have furnished a model of right spirit and good method. The three Reports (1910, 1912, 1914) form the only general review of American Catholic charitable effort accessible at present, and are highly prized by every worker in that rich field.

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### **THE CATHOLIC SISTERS COLLEGE**

Work was begun on the grounds of the Sisters College last May. The telephone, electric light, water and sewer had to be brought a distance of more than half a mile, all of which caused no little delay and inconvenience. Notwithstanding this fact, two residences were ready for occupancy at the opening of the school year. These are handsome two-story buildings in the Mission style. They are built of hollow tile with stucco finish and red tile roofs. The larger of the buildings, which has accommodations for twenty-five Sisters, was erected by the Sisters of St. Mary, of Lockport, N. Y. The smaller building, with accommodations for ten or twelve Sisters, was erected by the Sisters of Divine Providence, of San Antonio, Texas.

The Sisters who were unable to find accommodations in these two convents were obliged to rent houses in Brookland. Owing to the absence of sidewalks and the peculiarly sticky mud, they

experience some difficulty in reaching the college, particularly in rainy weather. It is hoped, however, that a sufficient number of residences will be erected on the grounds to accommodate all the Sisters at the opening of the next school year.

Lack of funds rendered it impossible to erect the academic building which we contemplated. Cramped and very inadequate accommodations were provided by the erection of the basement of one wing of the future dining-hall, which is being used for chapel, dining-room and kitchen. The portable building which was formerly used for chapel and lecture hall was moved from the grounds of the Benedictine Sisters and placed on the basement. It now provides two lecture halls. Until sufficient funds are at hand, no provision can be made for laboratories of physics, chemistry and domestic science, all of which are sorely needed.

In spite of these many inconveniences, the fifty-seven Sisters in residence bear up cheerfully and are doing splendid work in the branches in which the College has been able to provide instruction.

#### LIST OF STUDENTS.

The following list exhibits the number of Sisters resident in the College, with indication of Community and place:

- One Sister of St. Agnes, Fond du Lac, Wis.
- Two Sisters of St. Benedict, St. Joseph, Minn.
- Two Sisters of St. Benedict, Bristow, Va.
- One Sister of St. Benedict, Ferdinand, Ind.
- One Sister of St. Benedict, Guthrie, Okla.
- Four Sisters of Charity, Mt. St. Joseph, Ohio.
- Two Sisters of Charity, Halifax, N. S.
- One Sister of Charity, Greensburg, Pa.
- Two Sisters of Charity, Dubuque, Iowa.
- Two Sisters of St. Dominic, Caldwell, N. J.
- Two Sisters of St. Dominic, Sinsinawa, Wis.
- One Sister of St. Dominic, Newburg, N. Y.
- Two Sisters of Divine Providence, San Antonio, Tex.
- Two Sisters of St. Francis, Stella Niagara, N. Y.
- Three Sisters of St. Francis, Milwaukee, Wis.

One Sister of Humility of Mary, Lowellville, Ohio.  
 Two Sisters of Incarnate Word, San Antonio, Tex.  
 Two Sisters of Immaculate Heart, Scranton, Pa.  
 Three Sisters of St. Joseph, St. Paul, Minn.  
 One Sister of St. Joseph, St. Louis, Mo.  
 One Sister of St. Joseph, Troy, N. Y.  
 Two Sisters of St. Joseph, Philadelphia, Pa.  
 Two Sisters of St. Mary, Lockport, N. Y.  
 One Sister of Mercy, Hartford, Conn.  
 Two Sisters of Mercy, Wilkes-Barre, Pa.  
 Two Sisters of Mercy, Pittsburgh, Pa.  
 One Sister of Mercy, Manchester, N. H.  
 Two Miss Nardins, Buffalo, N. Y.  
 One Sister of St. Ursula, Cleveland, Ohio.  
 One Sister of St. Ursula, Cincinnati, Ohio.

#### AFFILIATED COLLEGES AND HIGH SCHOOLS.

The first great fruitage of the Sisters College may be seen in the movement for affiliation with the University of high schools and colleges. Eight colleges and eighty-three academies and high schools, scattered throughout the United States, have been affiliated with the University since the Sisters College opened its doors. The faculties of most of these institutions are being trained in the Sisters College. It is hard to over-estimate the benefit resulting from this unification and standardization of our Catholic educational institutions.

Unification brought about by legislative enactments tends to paralyze individual initiative, and the loss is often greater than the gain. The setting up of artificial and arbitrary standards has proven equally futile, as may be seen from the effect of college entrance requirements upon the secondary schools of the country. Vital articulation and uplift can be reached only through education. When the faculties of the various schools are brought together and given ample opportunity for discussion and interchange of the results of experience, great good cannot fail to result. Moreover, the teachers who assemble in the Sisters College during the academic year and during the summer sessions

are given a clear and sympathetic understanding of the high educational ideals maintained by the University. The Sisters College is, therefore, the pledge of this great unification and uplift of our Catholic schools throughout the entire country.

#### SUMMER SCHOOLS.

While the needs of the high school teachers are kept in view in the arrangement of courses provided by the summer schools in the University itself and in Dubuque College, the needs of the elementary school teachers are given first consideration. It is expected that in addition to a large increase in the number of Sisters who will attend the summer sessions, many of our Catholic teachers in the public schools will profit by the work in the future. Nor is the work necessarily confined to teachers. Many cultural courses in the languages, in literature, in history, art and music are also provided, which would prove of inestimable service to our Catholic young women in whatever walk in life their lot may be cast.

St. Thomas Hall on the University grounds will be set aside during the coming summer for the accommodation of the lay women who may wish to attend. Similar accommodations will be provided in Dubuque College. Sisters and priests throughout the country will render a great service to religion and to Catholic education by calling the attention of their friends to the advantages offered to Catholic young women by the University summer schools.

#### THE SISTERS COLLEGE ENDOWMENT.

At present the Sisters College numbers thirteen hundred alumnæ, distributed among a great majority of the teaching Orders. Nearly every state and diocese has been represented. The uplifting influence of this splendid institution is felt today in nearly every parochial school throughout the country.

The expense of carrying on this important work in the past four years has been borne chiefly by the Sisters themselves. This shows the earnestness and zeal of the Sisters and their appreciation of the work of the Sisters College. However, it is not

possible for them to carry on this work on the proper scale without the assistance of the Catholic laity. Those who realize the importance of having our Sisters properly trained for the work they are doing in our Catholic schools will surely come forward with the necessary means to remove the present difficulties in the way of this splendid institution.

The friends of Catholic education owe a deep debt of gratitude to Right Rev. Bishop Lynch, of Dallas, Texas, for his great generosity in relinquishing Father James M. Hayes to work for the Sisters College under the direction of the Rector of the Catholic University. Father Hayes will devote his time and energy to the securing of the necessary funds to pay for the grounds and to erect the academic buildings of the Sisters College. It is confidently expected that the priests and Sisters throughout the country will lend him their generous cooperation in the holy work which he has undertaken.

#### THE SISTERS COLLEGE LEAGUE.

Gratitude is a noble virtue which it is essential to cultivate in ourselves and in our children. The Sisters College League has been founded to cultivate in the hearts of all those who are educated by the Sisters gratitude towards our good, self-sacrificing Sisters, and towards Almighty God, for the benefits bestowed upon them. It also aims, through brotherly love and prayer, to unite all our people in the support and uplift of Catholic education.

The Sisters College wants the names and addresses of Catholic men and women who received their education in Catholic schools. It is hoped that every one into whose hands this issue of the CATHOLIC UNIVERSITY BULLETIN may fall will send a number of such addresses to Rev. James M. Hayes, 1326 Quincy Street, Brookland, D. C.

All necessary information concerning the scope of this League of prayer and helpfulness will be sent without delay. No obligation will be incurred, nor will persons whose addresses are sent be pestered with soliciting letters should they fail to respond to the invitation sent them to join the Sisters College League.

## PECTORAL CROSS AND CHALICE PRESENTED TO BISHOP SHAHAN

On Friday, November 6, 1914, the Faculties of the University gathered in the Assembly Room of McMahon Hall and presented to the Right Reverend Rector a beautiful pectoral cross set with an emerald and diamonds as a token of the esteem and affection in which they hold the newly-appointed Bishop of Germanicopolis.

In the name of the Faculties, Very Reverend Doctor Aiken, Dean of the Faculty of Theology, read the following address:

Right Reverend Bishop:

There are times and occasions when it is fitting that the esteem in which we hold a man of worth should find formal outward expression. Such a time has presented itself to us in your regard. When last June the news reached the University that the Holy See had seen fit to bestow on you the dignity and honor of the episcopate, it called forth expressions of satisfaction on every side. We felt that the signal honor thus conferred on you was doubly gracious; first because it came unsought, and secondly because it was amply deserved. Most of us have had the pleasure of knowing you intimately for many years. Both as professor and as Rector, you have given us a high example of untiring industry and of unselfish devotion to the University. And this activity and generous service have not failed to produce abundant fruit. Under your administration the University has been quickened to a life of vigor such as it never knew before. Several new buildings, both beautiful and imposing, have been erected on the campus. The number of students has increased by leaps and bounds. The teaching corps has been proportionately augmented. Thanks to your kind and just rule, our relations with you have ever been most cordial and friendly. Whenever we had need to approach you, it was with the confidence of finding that kindly consideration, that sympathy, that genuine interest which marks a true friend. And so, on the eve of your consecration, we have come together to give you a substantial token of our good-will and esteem. This token will be the more acceptable to you, when I assure you that it represents the willing contributions, not simply of a large part, but all of the members of our various faculties; and not alone of these, but also of the numerous persons both clerical and lay, who are officially connected with the University. A gift from the heart, it has taken, not inappropriately, the form of a pectoral cross, to be worn near the heart. May it be to you for many years to come a symbol of joy and spiritual gladness, and let it be also a constant reminder



of us on those numerous occasions, when as Bishop of God's Holy Church you will be called to perform the most sacred functions of religion. It is then with the greatest pleasure that we present to you this token of our genuine affection and esteem.

Bishop Shahan responded appreciatively and feelingly, referring to his experience of twenty-five years as professor and Rector of the Catholic University of America, and mentioning in particular the harmonious good-will with which all his suggestions and rulings had been taken up by members of the teaching staff, for the benefit and progress of the University.

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On Sunday, December 3, 1914, the lay students of the University presented to Bishop Shahan a beautiful chalice. The presentation took place in the spacious parlor of Gibbons Hall, which, under the direction of its president, Very Rev. Dr. Spensley, had been fittingly decorated for the occasion. Music, instrumental and vocal, was interspersed among brief remarks made by guests of the evening, Rev. Drs. Kerby, Fox, Melody, Kennedy, Aiken, also Mr. L. L. Roberts, and Mr. R. K. Hamilton, representing respectively Graduates and St. Thomas Halls. Albert Hall was most happily represented by Mr. M. G. Luddy, who acted as chairman of the occasion. The Right Reverend Rector thanked the students for the beautiful gift presented to him and was plainly affected at the evidence which it conveyed of the genuine affection of the students for him. The presentation address was delivered by Mr. Frank Hyde in a manner which did ample credit to himself and to an occasion which all circumstances served to make a conspicuous one. The presentation address follows:

Right Reverend and Dear Bishop:

It is with feelings of deepest joy and appreciation that we, the students of the lay department of the Catholic University of America, gather here this evening. We beg to offer to you our expressions of happiness, mingling with those of the Church in this country, and with those of that wide circle of friends, whom your life of zeal and achievement has won for you. From grateful hearts our congratulations are offered to you, our Rector, as a tribute of our filial love and veneration.

The great honor which has been bestowed upon you, the plenitude of the priesthood which has been imparted to you by consecrated hands, is but the worthy reward, which your life of untiring zeal as priest, professor and Rector of this great university of ours, has justly merited. That it is richly deserved, a mere glance at the tangible indications on these grounds alone will present sufficient testimony. From the very inception of the University your name and your work have been inseparably linked with her progress. Your record as her amiable and efficient Rector is one that is enviable. Your enthusiasm in the midst of trials and almost insurmountable obstacles has been the talismanic force which has been largely instrumental in achieving a success, which has made our University conspicuous before the nation as a site of natural and material beauty, a seat of mental acumen and the home of gentlemen of Christian character. It is the fortune of but few men successfully to direct and bring to so magnificent a development a work such as you have accomplished here at the University. That you have done so; that you have earned the respect and admiration of all, is a record in which you yourself can take an honest pride and for which the Catholic people of our country and we, the students of the University, owe our gratitude. The wisdom of the choice which called you to be our Rector has been amply justified and tonight we share with you the great honor that has been paid you and offer to you our heartfelt congratulations.

The honor that Holy Church has shown you, Dear Rector, is not yours alone. It redounds to our Church, our nation, our University and especially to us, the youngest but not the least of her departments. That we appreciate this great honor, which has been paid you and us, you need no further proof than to be told that in our respect and veneration you stand on the highest pinnacle—on a throne set up in the hearts and effections of the happiest students in America, the students of the Catholic University. Accept then, Right Reverend and Dear Bishop, this gift as a tangible expression of our love and united admiration. May its gold and precious stones symbolize the purity and tenderness of our affection for you, our Bishop and Rector. Whenever you use this our gift in the holiest of services, for which it has been designated, and for which you have been ordained, may we now request you to beg Our Blessed Lord to shower down on us those graces which alone can complete the work of Catholic education, namely, to make us men of character, pure and unsullied, loyal to Church and state and worthy alumni of C. U. of A.

May you, Right Reverend Bishop, be granted a long life and continued good health to aid you in directing for years to come the work you have undertaken and carried on so ably. Individually, and as a group, our sincere hope is that the Catholic University and you, Right Reverend

Bishop, as her Rector, may continue to be identified for many years to come. That God will bless you and this, your life's work, is the ardent wish of all; and in particular it is the earnest prayer, which daily rises from the hearts of those who have the privilege of being students of the Catholic University under your rectorship.

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### LEO XIII LYCEUM

Two more of the Lyceum's series of public lectures were delivered during December. The first occasion was the evening of the first of the month, when Rev. Brother Leo gave an entertainment entitled, "Over the Garden Wall." Each of us, he said, lives our life in a garden, and, although close attention to the work of the garden is desirable, still a knowledge of what goes on in the outer world, "over the garden wall," is essential. This knowledge is to be gained from literature, and to prove his point, Brother Leo recited passages from the works of the best of the modern poets, descriptive of different phases of life. Brother Leo is an excellent speaker, and provided a most enjoyable evening for the large audience.

Rev. Dr. Kerby spoke on "What Literature Has Not Taught Us" on the evening of December sixteenth. The lecture, as he frankly admitted, was a "sermon," the title being simply a snare to entrap those who would otherwise refuse to attend should a sermon be thus announced. The Doctor took up in detail what might be termed the faults of the virtuous. The lecture was intensely interesting and instructive, and fully enjoyed by the goodly-sized audience in attendance.

## Pius X to Cardinal Gibbons

January 5, 1912

*Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

# The Catholic Historical Review

## *Editor-in-chief*

RIGHT REV. THOMAS J. SHAHAN, D.D.,  
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## **TWENTY-FIFTH ANNIVERSARY**

All arrangements have been concluded for the celebration of the twenty-fifth anniversary of the opening of the courses of study in the University. The ceremonies, as announced in our February number, will take place in St. Patrick's Church on the morning of April 15, and in the New National Theater in the afternoon. The Alumni banquet will be held in the new dining hall on the University grounds in the evening. Friday, the sixteenth, will be devoted, at the University, to the reception of delegates, distinguished guests and alumni. A good account of the celebration will appear in the April BULLETIN, issued toward the end of the month.

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## **THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM**

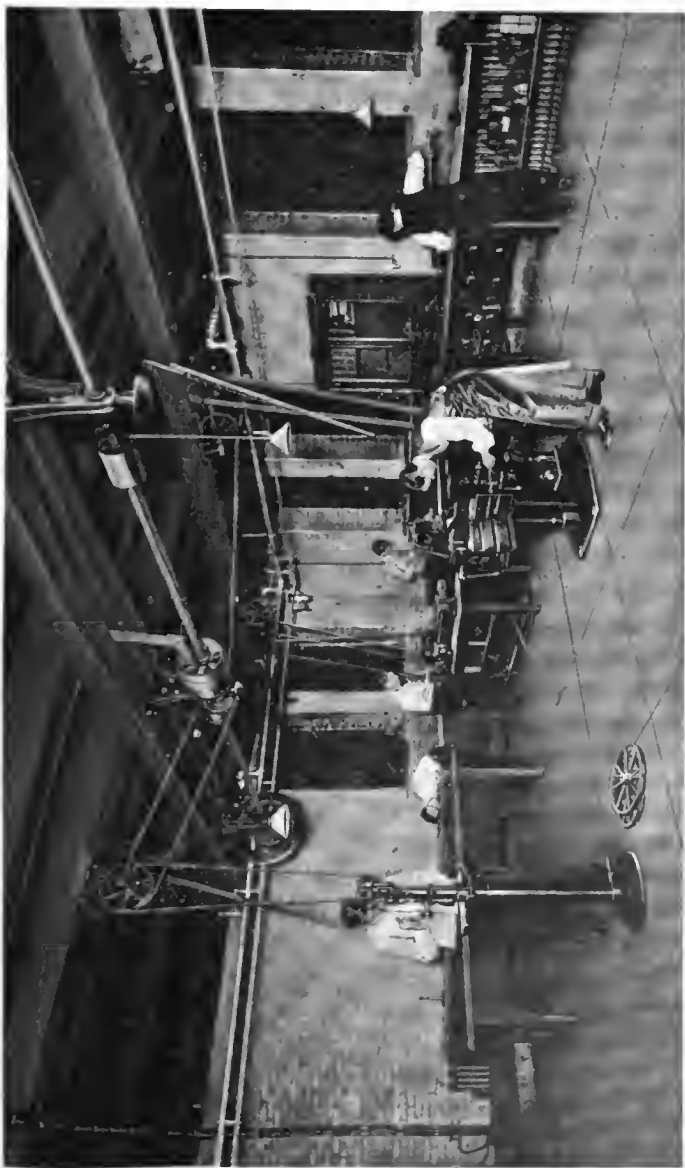
Our readers will remember the high services rendered to scholarship by Abbé Migne with his Greek and Latin Patrologies. His great title to our gratitude is to have rendered accessible in one uniform publication all the extant works of the Greek and Latin Fathers. Vast as this collection is, it does not include all that has been left of the intellectual activity of the early Christians; there remains yet the literature of the Oriental Churches written in various languages. At the time of Abbé Migne, the importance



of this literature was hardly realized and was generally thought to be more a matter of curiosity than of usefulness. Times, however, have changed. The discovery of numerous manuscripts, for centuries buried in ruined monasteries, churches, etc., has given a new impetus to the study of these Oriental texts; it is now realized that this much-neglected literature is of the greatest importance for all branches of theological knowledge. The prominent part that some of the Oriental churches took in the theological disputes of the early ages of Christianity; the numerous primitive elements which they have preserved in their liturgies and discipline; the valuable commentaries on Holy Scripture which they have left in languages akin to Hebrew; the fact that many a treatise originally written in Greek has been preserved only in some Oriental translation; all these combine to make this literature indispensable not only to theology proper, but also to history, canon law, liturgy, apologetics, exegesis, philology, etc.

Unhappily, most of those precious texts lie scattered throughout the various libraries of the world, and are not accessible to scholars without many hardships and great expense. What Abbé Migne had done for Greek and Latin Patrology should also be done for all these Oriental documents. It was to fill this lacune that the *Corpus Scriptorum Christianorum Orientalium* was begun in 1903 by Dr. Chabot, of Paris, with the cooperation of various scholars. It is estimated that nearly 900 volumes will be required to publish all the texts extant in Syriac, Coptic, Arabic, Ethiopic and Armenian, with their Latin translations. Already, seventy-five volumes, thirty of which are Latin translations, have been given to the public.

Yet, as long as such a vast undertaking remained under the personal responsibility of one man, fears might be entertained lest, owing to unforeseen circumstances, the work could not be carried to a successful issue. Now all such fears are dispelled, for, in 1912, the Catholic University of America, jointly with the Catholic University of Louvain, became the owners and assumed the direction of the *Corpus*, which, as already announced, is to



PHYSICS INSTRUMENT SHOP

contain also the famous J. P. Morgan's collection of Coptic manuscripts.

The *Corpus* is not intended merely for the professional Orientalist who can read the texts in their original languages, but for others likewise, and therefore each volume of text is accompanied by a faithful Latin translation, published separately and obtainable without the original text at less than two dollars.

The publication is entrusted by the Universities to a central Board of Directors, consisting of Dr. J. B. Chabot (Paris), for Syriac; Dr. H. Hyvernât (Washington), for Coptic; Dr. I. Guidi (Rome), for Ethiopic; Dr. J. Forget (Louvain), for Arabic. The Armenian section will follow in due time.

Besides this central Board of Directors, each University has organized a local committee of consultants to help in the successful continuation and constant improvement of the publication. The local committee of Louvain consists of the following members: Drs. Forget, president; A. Van Hoonacker, J. H. Coppieters, Th. Lefort, secretary; J. Le Bon. The committee of our own Catholic University consists of Drs. H. Hyvernât, president; A. Vaschalde, F. Coeln, R. Butin, secretary.

The breaking out of the European War, the invasion of Belgium and Louvain's own sufferings, have temporarily interfered with the activity of our sister university; besides, some of our contributors are in the armies, others find it almost impossible to travel and to secure the photographs necessary for their work. So, for a time, the publication may proceed rather slowly, but the work is not interrupted; we have actually six different works in course of publication. As soon as normal conditions are restored, the work will be pushed with renewed vigor. The Catholic University feels it part of its mission to carry to completion the work which it has undertaken, as a service both to professors and pupils, and as an honor to our American Catholic people.

Orders and communications should be addressed to the "Secretary of the Corpus Committee, Catholic University of America, Washington, D. C."

## A NEW CATHOLIC HISTORY OF EDUCATION

There are few who will not recognize the eminent value of the Catholic University Pedagogical Series, which will include textbooks, teachers manuals, and popular treatises on the various aspects of Catholic Education. Seven volumes in course of preparation by Drs. McCormick, Turner, Shields and Pace, will deal with the history of education in the Middle Ages and Modern Times, as well as with the philosophy and the science of study. Four volumes have appeared so far, of which the latest is Dr. McCormick's *History of Education, a Survey of the Development of Educational Theory and Practice in Ancient, Medieval and Modern Times*.

This volume is intended to serve as an introduction to the other volumes of the series, treating of the history of education. It is a practical text-book which aims "to meet the needs of the Catholic teacher or student; to give him, along with a knowledge of educational history, that sympathy with Christian institutions and men, especially in the Middle Ages, which a common faith and spiritual heritage demand, and which contemporary histories of education in English do not tend to foster; also to enable him properly to estimate those educators and schools whose theological and philosophical tenets are at variance with the teachings of the Church."

The work is divided into four parts:

Part I tells the story of ancient education in China, Japan, Egypt, India and Persia, among the Semitic peoples; and finally in Greece and Rome.

Part II treats of Christian education with chapters on Early Christian Education, the Fathers of the Church, and Medieval Education from the Carolingian Revival to the Guild and Charity Schools of later medieval times.

Part III consists of four chapters on education in the Renaissance and Reformation periods, and describes the growth of educational processes under humanistic influences and under the fell efforts of the Reformers.

Part IV consists of ten concise and interesting chapters on modern education. This is probably the most entertaining part of the book.

The work abounds in bibliographical data, and the author has rendered Catholic educators a great service in preparing for them a text-book from the Catholic view-point which not only compares favorably with all works on the subject of education by non-Catholic writers, but must eventually influence the latter in their way to a clearer and less prejudiced view of Catholic pedagogical efforts both in the past and present.

The work can be procured from The Catholic Education Press, 1326 Quincy Street, Northeast, Brookland, D. C. (Price, \$1.90.)

### THE CATHOLIC HISTORICAL REVIEW

When it was decided in the University to establish a scientific Catholic historical magazine for the study of the Church history of the United States, the principal motive of the undertaking was to reflect in its pages the past glories of the Church as well as to promote the intellectual standing of Catholics of the present. The appeal sent out to the ecclesiastics of the country has met with a generous response.

Letters have reached the editors from every section of the country wishing them god-speed in their new venture for the cause of Catholic learning. Everyone who gives the matter a second thought, and who knows of the work being accomplished by the Catholic scholars of Europe in this field, will realize the necessity of a review of similar import and content with the great reviews of the Old World, which will not only study our own history from the beginning but study it according to the latest scientific methods of historical criticism.

It is needless to say that the expenses of such a scientific production exceed those of an ordinary magazine, for it must be the work of the best scholars in the country, and must be able to command the services of the foremost scientific historians. The study of history has been practically revolutionized in the past twenty years. The old style has made way for the new, and the

Catholic world of today has been prepared through its colleges and universities for a grade of historical work which has no patience with old and imperfect methods. In the interests of truth it is necessary for Catholics to take a prominent place in this movement, blessed by Leo XIII, in order that Catholic claims to the civilizing influence of our missionaries in the past, and the vast corps of workers in the field, today may be recognized to the detriment of error, prejudice and popular misconception.

The Catholic priesthood of the United States holds naturally the leadership in all intellectual things in which Catholics are interested. By their long training, by their sympathetic feeling toward all studies of the highest and best kind, and by their desire to behold a laity well equipped in all things which make for the strength of the Catholic faith, the bishops and priests of the United States are naturally our supporters in this unique publication.

No better means could be devised of instilling intelligent love of Church and country into the hearts of Catholics than such a periodical. A quarterly publication, conceived and executed in the highest literary and scientific spirit, will act as a stimulus to historical study everywhere. It will serve as a bond among the students of American Catholic history, and it will prove its right to existence by revealing the needs as well as the achievements of Catholic American historical scholarship.

The April issue, the first number of the new review, contains not only articles and studies which make it at once invaluable to the historian but itself exhibits the model to which we shall adhere as far as possible.

The editors have taken the best of the American historical magazines, the *American Historical Review*, as their model, both as to methods and form. The scope of the *Catholic Historical Review* will be similar, but it will adhere more closely to American history and will, of course, keep well within the bounds of our Catholic history.

The subscription price of the new *Review* is three dollars, and it is advisable for all who wish to possess this invaluable publication to send in their subscriptions at once. Checks should be made payable to "The Catholic Historical Review, Washington, D. C.," and all correspondence should be addressed to Rev. Dr. Peter Guilday, Secretary.

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GRADUATES HALL

Hardly had the Knights of Columbus scholarship students become established in their new domicile at the University, when they proceeded to effect an organization. The purpose of the organization is to develop a more closely-knit community spirit among their members, and to have the means whereby to pursue

their corporate academic interests—not omitting concern about occasional entertainment.

\* \* \* \* \*

A Committee on Entertainment has been appointed to arrange a series of papers and discussions to be presented at their weekly meetings by members of the Society, and to procure speakers who will discuss timely and pertinent questions with them. Several gentlemen prominent in civic life are expected to visit the Society during the second term. Various talks upon historical, philosophical, and religious topics are also expected from members of the Faculty. The committee is as follows: Mr. H. W. Shay, chairman; Messrs. Cletus C. Miller, Leo H. Bartemeier, Stephen E. Hurley, Clarence J. Bourg.

\* \* \* \* \*

The Board of Directors of the Knights of Columbus, at their January meeting, officially recognized the organization of their foundation students at the University, and approved of the title under which their Society has been christened: "Fellows of the Knights of Columbus, Catholic University Endowment." The officers of the Society are: President, Mr. Louis L. Roberts, Carlisle, Ind.; vice-president, Mr. Joseph J. McConville, Scranton, Pa.; secretary, Mr. Joseph P. Burke, Nashua, N. H.; treasurer, Mr. Thomas B. Bonnot, Canton, O.; sergeant-at-arms, Mr. Joseph J. Weiler, Bellevue, Ky.; historian, Mr. Walter C. Cahir, Cambridge, Mass.

\* \* \* \* \*

In McGivney Meeting Room, Graduate Hall, the Philosophical Club was addressed recently by Dr. Hollander, of Johns Hopkins, professor of political economy. The doctor discussed the relation of philosophy to economics. His lecture and the open discussion which followed was listened to by the graduate students, and much interesting information and enlightenment on a very important subject was gained.

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As the classes in constitutional and political history enroll all of the Knights of Columbus students, the seminars of these courses



are conducted by Dr. McCarthy in McGivney Meeting Room, Graduates Hall, regularly on Monday and Tuesday afternoons.

\* \* \* \* \*

The Knights of Columbus Fellows voted in a recent meeting to have a regular Communion Sunday, monthly, when the students will receive Holy Communion in a body, in their own temporary chapel. The third Sunday of the month will probably be designated.

\* \* \* \* \*

At the regular Community Mass, provided for the graduate students, at 9:00 o'clock on Sundays, a series of University sermons in progress. On Sunday, January 17, Rev. Dr. Kennedy, O. P., addressed the students on "St. Paul the Apostle of the Spoken Word, the Apostle of the Written Word, and the Apostle of the Energetic Life." Sunday, January 24, the Very Rev. Dr. Pace spoke on "Religious and Moral Education—Aspects Suggested by the Present European Struggle." Sunday, January 31, Dr. Pace spoke on "Truth and Broad-Mindedness in Education." Dr. Pace will give the third of his sermons on Sunday, February 7. The series of University sermons to continue throughout the second term will be conducted by the following members of the Faculty: Rev. Dr. Aiken, Rev. Dr. Shanahan, Rev. Dr. Melody, Rev. Dr. Fox and Rev. Dr. Kerby. It is also hoped that the other reverend fathers of the Faculty will be secured to give a similar course of sermons in the next academic year, and thus establish the University sermons for the graduate students as one of the institutions of their community.

\* \* \* \* \*

As is eminently fitting, those of the graduate students who are not already Knights of Columbus, are successively applying for admission into the order. The number who are not Knights is small. During the past month, Messrs. Jackson Ayo and Clarence Bourg were received as members of Washington Council.

\* \* \* \* \*

The rector, Rt. Rev. Bishop Shahan, visited the community recently and addressed the students in McGivney Meeting Room. To say that the bishop addressed the students is to say that he diffused his own passionate enthusiasm for the im-

portant work which has assembled the graduates of the Knights of Columbus Foundation. One could not hear the rector without gathering new inspiration for one's motives, and renewed determination for one's application.

### THE MICHAEL JENKINS COLLECTION OF MARYLANDIANA

It is, perhaps, the merest platitude to observe that the value of the research work accomplished by any student is directly proportional to the number and the excellence of the authorities and archives to which he has had access. At the Catholic University, through the splendid generosity of Mr. Michael Jenkins, of Baltimore, the student of Maryland history has unequalled opportunities for acquiring a profound knowledge of the early history and institutions of the famous "Old Line State."

This collection of Marylandiana embraces more than 200 volumes, which were gathered with the greatest care and discrimination. Every standard work on Maryland history is represented in this most useful donation, and many of the students now engaged in research work in American colonial history have found its assistance invaluable.

A list of all these volumes would cover some twenty-five printed pages. Therefore, a brief mention of some of the best known and most valuable will have to suffice.

"A History of Maryland," by T. J. Scharf, though badly arranged, contains a great amount of useful information. John Kilty's "Landholder's Assistant" (a very rare work, 1808) is indispensable as a guide to early conditions in the Lower Counties, and with Latrobe's "History of the Mason and Dixon Line," furnishes an excellent foundation for a complete understanding of the complicated boundary controversy between the Lords Baltimore and William Penn and heirs.

The Johns Hopkins University Studies are a mine of valuable information on the political and institutional phases of Maryland history. Among the most important of these studies are: Herbert B. Adams, "Maryland's Influence upon Land Cessions to the

United States"; Beverly W. Bond, "State Government in Maryland, 1777-1781"; Jeffrey R. Bracket, "The Negro in Maryland"; Alfred C. Bryan, "History of State Banking in Maryland"; Hugh S. Hanna, "A Financial History of Maryland (1789-1848)"; Edward Ingle, "Parish Institutions in Maryland"; St. George L. Sioussat, "The English Statutes in Maryland"; Francis E. Sharp, "Causes of the Maryland Revolution of 1689" (unfair to Charles Calvert); and two admirable monographs by Bernard C. Steiner, "Beginnings of Maryland, 1631-1639," and "Maryland under the Commonwealth."

The most popular history of Maryland is by William Hand Browne, and though somewhat partial to the Calverts, is based upon a thorough knowledge of the subject. "The Sot-Weed Factor, or a Voyage to Maryland," by Eben Cook (1708), is a very rare and interesting brochure illustrative of early social and economic conditions in Maryland. James McSherry's "History of Maryland," based on McMahon, is a readable and accurate compilation. But the most valuable aid to the student of Maryland colonial history is the series entitled "Archives of Maryland" (twenty-three volumes). This series is published by the Maryland Historical Society, and contains the acts of the assembly (to 1699), journals of council (to 1779), court records, Governor Sharp's correspondence, and many documents copied from the Public Record Office, London.

Thus it can be easily seen what exceptional advantages are to be enjoyed at the Catholic University through the generosity of one of its best friends, and we fervently hope that the desire of the gracious donor "to inspire some student to write a complete and impartial history of Maryland in Colonial times," be completely fulfilled.

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### THE UNIVERSITY SYMPOSIUM

As the BULLETIN goes to press there is in preparation a special Jubilee number of its junior-brother publication, *The University Symposium*. The *Symposium*, now in its fifth volume, was established by the lay students of the University. It issues monthly

from October to June, serving, like other publications of its nature, as a medium of expression for the various student activities, student, academic, athletic and social. The *Symposium* made its debut into journalistic life in the spring of 1911. Its first editor was Mr. William Maguire, now a theological student; its second editor was Mr. Charles C. Tansill, presently a post-graduate student at the Catholic University, and a candidate, the present spring, for a doctor's degree in philosophy. Mr. Patrick F. Kirby succeeded as third editor, and was in turn succeeded by Mr. Joseph F. Gunster. Mr. Gunster is presently a student of law at the Harvard Law School. Mr. Kirby is pursuing post-graduate work, likewise at Harvard. The present editor is Mr. John M. Russell, of Waterbury, Conn., a member of the Senior Class of the University. The *Symposium*, while young, is modestly accomplishing its mission and already stands high among its contemporaries in the field of college publications. It makes a very modest plea for support from the members of the University Alumni, and gets very modest returns! As the student publication is the more adaptable means of communication between the resident and the Alumni student body it is much to be desired that the patronage of the Alumni might be more generously forthcoming. It is only thus that the *Symposium* can reach the development and degree of efficiency needed to assure it rank with any other similar publication.

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### NEW ALTAR IN GRADUATES HALL

The temporary chapel of Graduates Hall is now provided with an altar which would do credit to the more pretentious chapel which it is hoped will soon arrive. The altar, the workmanship of the A. P. Nardini Co., of Boston, is a combination of composition frame and marble panels, with marble base and table. It represents a new idea in altar construction; is more artistic than an altar constructed of wood, and while partly genuine stone and partly imitation marble is much less costly. Visitors to the University will be welcome to see this exquisite piece of church furniture.

**BASEBALL**

During the past few years, the Catholic University has made an enviable reputation for itself through the success of its baseball teams. The present season gives promise of fully equalling the high standard of sportsmanship and success which has now become one of the looked-for things at the University. We give herewith the schedule of games to be played the present season. As the BULLETIN goes to press the season will be opening.

**BASEBALL SCHEDULE**

- March 24, Maryland Agricultural College.
- March 27, Gallaudet, at Kendall Green.
- March 31, Vermont.
- April 1, Lehigh.
- April 3, Holy Cross.
- April 5, Penn State.
- April 7, Johns Hopkins.
- April 10, University of West Virginia.
- April 14, Rock Hill.
- April 16, Pending.
- April 17, University of Virginia, at Charlottesville.
- April 22, Harvard.
- April 24, Ursinus.
- April 28, Villanova.
- May 1, Pending.
- May 5, Washington and Lee.
- May 8, Navy, at Annapolis.
- May 12, West, Md.
- May 14, Swarthmore, at Philadelphia.
- May 15, Villanova, at Philadelphia.
- May 19, Navy, at Annapolis.
- May 22, Gallaudet.
- May 26, Bucknell.
- May 29, Swarthmore.
- May 31, Lehigh, at South Bethlehem.
- June 5, Army, at West Point.

### SHAHAN DEBATING SOCIETY

The activities and interests of the Debating Society since the holidays have been centered chiefly in the Rector's Prize Debate. Preliminary debates to select the contestants for the final prize debate were held on the evenings of January 10, 11 and 17. The survivors of the preliminary contests, designated for the "big contest" were Michael G. Luddy, Connecticut; John S. Derham, Massachusetts; James J. Gallagher, Pennsylvania, for the affirmative side, and John M. Russell, Connecticut; Edward P. Somers, Pennsylvania, and George F. Blewett, North Dakota, for the negative side. The prize debate was held March 1 in the Assembly Room, McMahon Hall, the subject debated being, "Resolved That a federal prohibition law should be enacted, constitutionality waived." The Hon. Hannis Taylor, the Rt. Rev. Monsignor Russell, and the Hon. John E. Laskey were the judges of the contest, and awarded the decision to the negative side. The prize awarded on this occasion consists of three gold medals, made up in the way of watch fobs; specially designed medals of exquisite style. It is to Bishop Shahan that the Debating Society is indebted for the only prize presently offered to the students to encourage the work of forensics. Very keen interest is manifested in the preliminary contests for this public debate, and much pride is taken in an assignment to the final contest. The debate of 1915 was of a very high order of excellence. The right reverend rector was present and awarded the prizes and commended the gentlemen very highly upon the debate which had been so creditably presented.

It is greatly to be desired that additional prizes might be secured as incentives to the very necessary work which is being accomplished through the Debating Society. Perusal of the publications of other colleges and universities discloses the interesting contrast that whereas the Catholic University thus far is favored with only one prize for debating, many schools are abundantly blessed in this regard. Not unfrequently is it found that other institutions have small endowments which provide a regular annual prize, or prizes, for the work of elocution and debating.

## NEW AND USEFUL WORK ON THE SUMMA OF ST. THOMAS

Dr. Kennedy, professor of sacramental theology, recently published in a neat and attractive pamphlet two very instructive articles on the "Summa of St. Thomas," reprinted from the CATHOLIC UNIVERSITY BULLETIN (Vol. XV, No. 4; Vol. XVI, No. 8). The first article gives much interesting and useful information relating to the plan and the general excellencies of "The Summa Theologica of St. Thomas." The matter of the second is clearly indicated by the title, "Specimen Pages from the Summa." In the reprint there are added an introduction on medieval *Summae*, a short bibliography and charts of the *Summa Theologica* in Latin and English. The charts enable the reader to see, on one page, St. Thomas' division of all theology into three parts together with the subdivision of these three parts into thirty-eight treatises, giving accurate and scientific knowledge of God as He is in Himself, of God as the Beginning and the End of all creatures, especially of man. Technicalities and technical expressions are studiously avoided, hence the pamphlet will be easily understood and appreciated, not only by students of theology, but by all who wish to know the greatest of all manuals of theology. There is now in course of publication a translation of the Summa by the Fathers of the English Dominican Province. This translation will make it possible for laymen to see more of the beauties of that great monument to medieval genius and industry.

Dr. Kennedy's booklet is offered to the public at prices which barely cover the expenses of publication (paper, 25c; cloth, 50c).

Address the author, Dominican College, N. E., Washington, D. C.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



# The Catholic Historical Review

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of America

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# The Catholic University Bulletin

Vol. XXI—No. 4

New Series

APRIL, 1915

**SILVER JUBILEE  
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ANNIVERSARY MASS  
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DISCOURSES  
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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C., .....

.....

# THE CATHOLIC UNIVERSITY BULLETIN

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Vol. XXI

April, 1915

No. 4

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## TWENTY-FIFTH ANNIVERSARY OF THE OPENING OF OUR COURSES OF STUDY

On November 13, 1889, the first courses of study were opened in the Catholic University, being the courses of the Faculty of Theology. On April 15 and 16, 1915, this happy event was commemorated as the twenty-fifth anniversary of the University's foundation, the spring date being chosen for several good reasons, among them the convenience of the Board of Trustees, who assembled on April 14 at the University for their usual spring meeting.

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### THE MORNING EXERCISES

The Pontifical Mass on Thursday, at 10 a. m., was sung by His Eminence, John Cardinal Farley, Archbishop of New York and Vice-President of the Board of Trustees.

*Assistant Priest:* Right Rev. Msgr. John P. Chadwick, D. D., New York.

*Deacons of Honor:* Rev. W. J. Fitzgerald, J. C. D., Princeton, N. J.; Rev. Joseph F. Smith, S. T. L., New York.

*Deacon of the Mass:* Rev. M. J. Crane, Philadelphia.

*Subdeacon of the Mass:* Rev. Thomas J. O'Brien, Whitestone, New York.

His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, and President of the Board of Trustees, and His Eminence,

William Cardinal O'Connell, Archbishop of Boston, occupied thrones in the sanctuary. Most Rev. John Bonzano, Archbishop of Mitylene, and Apostolic Delegate, occupied also a throne in the sanctuary.

The following members of the hierarchy were present at the Pontifical Mass:

Most Rev. Alexander Christie, D. D., Portland, Ore.  
 Most Rev. John J. Glennon, D. D., St. Louis, Mo.  
 Archbishop James J. Keane, D. D., Dubuque, Iowa.  
 Most Rev. John J. Keane, D. D., Dubuque, Iowa.  
 Most Rev. Sebastian G. Messmer, D. D., Milwaukee, Wis.  
 Most Rev. Henry Moeller, D. D., Cincinnati, Ohio.  
 Most Rev. Edmond F. Prendergast, D. D., Philadelphia, Pa.  
 Most Rev. F. Redward, D. D., New Zealand, Australia.  
 Right Rev. Edward P. Allen, D. D., Mobile, Ala.  
 Right Rev. Maurice F. Burke, D. D., St. Joseph, Mo.  
 Right Rev. J. F. Regis Canevin, D. D., Pittsburgh, Pa.  
 Right Rev. Owen B. Corrigan, D. D., Baltimore, Md.  
 Right Rev. Michael J. Curley, D. D., St. Augustine, Fla.  
 Right Rev. Charles Warren Currier, D. D., Matanzas, Cuba.  
 Right Rev. Patrick J. Donahue, D. D., Wheeling, W. Va.  
 Right Rev. Philip J. Garrigan, D. D., Sioux City, Iowa.  
 Right Rev. Leo Haid, D. D., Belmont, N. C.  
 Right Rev. Patrick J. Hayes, D. D., New York City.  
 Right Rev. John J. Hennessy, D. D., Wichita, Kans.  
 Right Rev. Michael J. Hoban, D. D., Scranton, Pa.  
 Right Rev. Benjamin Kicly, D. D., Savannah, Ga.  
 Right Rev. Thomas F. Lillis, D. D., Kansas City, Mo.  
 Right Rev. John J. McCort, D. D., Philadelphia, Pa.  
 Right Rev. Camillus P. Maes, D. D., Covington, Ky.  
 Right Rev. John J. Monaghan, D. D., Wilmington, Del.  
 Right Rev. John J. Nilan, D. D., Hartford, Conn.  
 Right Rev. Denis J. O'Connell, D. D., Richmond, Va.  
 Right Rev. Manuel Ruiz y Rodriguez, D. D., Pinar del Rio, Cuba.  
 Right Rev. Thomas J. Shahan, D. D., Washington, D. C.

Right Rev. Abbot Obrecht, Gethsemani, Ky.  
 Very Rev. F. L. Gassler, representing Archbishop Blenk, of New Orleans.

**MONSIGNORI**

Right Rev. B. J. Bradley, Emmitsburg, Md.  
 Right Rev. Charles H. Cassidy, New Brighton, N. Y.  
 Right Rev. John P. Chidwick, Yonkers, N. Y.  
 Right Rev. Aluigi Cossio, Washington, D. C.  
 Right Rev. James F. Donahue, Baltimore, Md.  
 Right Rev. James S. Duffy, Brooklyn, N. Y.  
 Right Rev. Nevin F. Fisher, Philadelphia, Pa.  
 Right Rev. M. F. Foley, Baltimore, Md.  
 Right Rev. M. M. Hassett, Harrisburg, Pa.  
 Right Rev. James P. Holden, Baltimore, Md.  
 Right Rev. Wm. Kittell, Latrobe, Pa.  
 Right Rev. Michael J. Lavelle, New York City.  
 Right Rev. P. R. McDevitt, Philadelphia, Pa.  
 Right Rev. Edward J. McGolrick, Brooklyn, N. Y.  
 Right Rev. Peter Masson, Allentown, Pa.  
 Right Rev. John B. Murray, Cincinnati, Ohio.  
 Right Rev. F. A. O'Brien, Kalamazoo, Mich.  
 Right Rev. John T. O'Connell, Toledo, Ohio.  
 Right Rev. John B. Peterson, Boston, Mass.  
 Right Rev. R. F. Pierce, Port Henry, N. Y.  
 Right Rev. Jos. Rainer, St. Francis, Wis.  
 Right Rev. William E. Starr, Baltimore, Md.  
 Right Rev. Charles F. Thomas, Baltimore, Md.  
 Right Rev. Frank H. Wall, New York City.

**HEADS OF RELIGIOUS COMMUNITIES**

Burns, James A., Holy Cross College, Catholic University.  
 Cavanaugh, John, President of Notre Dame University.  
 Dinneen, M. F., President of St. Charles College, Baltimore, Md.  
 Donlon, A. J., President of Georgetown College.  
 Dohan, E. J., President of Villanova College.

Drumgoole, H. T., President of St. Charles Seminary, Overbrook, Pennsylvania.

Dubois, L. L., President of the Marist College, Catholic University.

Dyer, E. S., President of St. Mary's Seminary, Baltimore.

Elliott, Walter, President of the Apostolic Mission House, Catholic University.

Ennis, William J., President of Loyola College, Baltimore.

Hehir, M. A., President Duquesne University, Pittsburgh, Pa.

Lechert, A., President of St. John Kantius College, Catholic University.

McCluskey, T. J., President of Fordham College, New York.

McDonnell, F. de L., President Gonzaga College, Washington.

Meagher, R., Provincial of Dominicans, New York.

Noore, J. W., President of St. John's College, Brooklyn.

Morrissey, A., Provincial of Holy Cross Fathers, Notre Dame, Indiana.

Murphy, N. J., Provincial of Augustinian Fathers, Villanova, Pa.

Schilling, Godfrey, Prior of Franciscans, Washington, D. C.

Skinner, R. E., President of St. Paul's College, Catholic University.

Smith, T. W., Provincial of Oblate Fathers, Lowell, Mass.

Waldron, M. A., Prior of Dominican College, Catholic University.

#### **PRESIDENTS AND REPRESENTATIVES OF OTHER UNIVERSITIES AND COLLEGES**

The following non-Catholic colleges and universities were represented by their presidents or delegates :

Bates College, Dr. F. H. Briggs.

Chicago University, Dr. William E. Nitze.

Clarke College, President Edmund C. Sanford.

Dickinson College, Dr. J. H. Morgan.

Gallaudet College, Dr. Percival Hall.

Harvard University, Dr. Jeremiah D. M. Ford.

Iowa University, Mr. M. F. Ferson.

Johns Hopkins University, President Frank M. Goodnow.  
 Lehigh University, Dr. Natt M. Emery.  
 University of Pennsylvania, Provost Smith.  
 University of Pittsburgh, President Samuel A. McCormick.  
 Richmond College, Dr. F. H. Gore.  
 Swarthmore College, Mr. Joseph Swain.  
 Temple University, President Albert E. McKinley.  
 University of Virginia, Chief Justice Edward J. Campbell.  
 Yale University, Dr. Ernest M. Brown.

Congratulations were received from Amherst College, Cornell University, University of Michigan, and Northwestern University.

The Bureau of Education was represented by Dr. P. P. Claxton, chief of the bureau, and Inspector Samuel B. Capen.

The Carnegie Foundation for the Advancement of Teaching was represented by Dr. Clyde Furst.

The following Catholic colleges were represented by their presidents or delegates:

Dallas University, Very Rev. P. A. Finney, S. M., President.  
 Duquesne University, Very Rev. M. A. Hehir, C. S. P., President.

Fordham University, Very Rev. T. J. McCluskey, S. J., President.

Franciscan Monastery, Very Rev. Godfrey Schilling, O. F. M.  
 Georgetown University, Very Rev. A. J. Donlon, S. J., President.

Holy Cross College, Catholic University, Very Rev. James A. Burns, C. S. C., President.

Immaculate Conception College, Catholic University, Very Rev. M. A. Waldron, O. P., President.

Loyola College, Baltimore, Very Rev. Wm. J. Ennis, S. J., President.

La Salle College, Philadelphia, Brother Edward, President.

Manhattan College, New York, Brother Edward, President.



Marist College, Catholic University, Very Rev. L. L. Dubois, S. M., President.

Apostolic Mission House, Very Rev. Walter Elliott, C. S. P., President.

Rock Hill College, Brother Dorotheus, President.

Villanova College, Philadelphia, Very Rev. Edward J. Dohan, O. S. A., President.

St. Charles College, Baltimore, Very Rev. M. F. Dinneen, P. P. S., President.

St. Charles Seminary, Philadelphia, Very Rev. H. T. Drumgoole, President.

St. John's College, Brooklyn, N. Y., Very Rev. John W. Moore, C. M., President.

St. John's Kantius College, Catholic University, Very Rev. Andrew Lechert, M. D. A., President.

St. Joseph's College, Calicoon, N. J., Very Rev. Edward Blecke, O. F. M., President.

St. Joseph's Seminary, Baltimore, Rev. L. B. Pastorelli.

St. Mary's Seminary, Baltimore, Very Rev. E. R. Dyer, S. S., President.

St. Paul's College, Catholic University, Very Rev. R. A. Skinner, C. S. P., President.

St. Peter's College, Jersey City, N. J., Very Rev. Joseph A. Mulry, S. J., President.

#### MEMBERS OF THE CLERGY

Bailey, D. A., Shelton, Conn.; Barrett, John I., Baltimore, Md.; Barron, J. B., Annapolis, Md.; Barry, J. J., Wichita, Kans.; Bishop, Howard, Baltimore, Md.; Blackwell, E. J., Milwaukee, Wis.; Blake, P. J., Mt. Jewett, Pa.; Blasquez-Gomez, Francisco M., Salamanca, Spain; Bleistein, A. H., Trevorton, Pa.; Bojnowski, L., New Britain, Conn.; Boldt, W. F., Albany, N. Y.; Borges, J. P., St. Joseph, Mo.; Brennan, J. H., Somersworth, N. H.; Brown, J. T., Short Hills, N. J.; Brown, L. A., Baltimore, Md.; C. J., Fall River, Mass.; Boyer, O. A., Ellenburg, N. Y.; Brady,

Bryant, Geo. J., Casper, Wyo.; Buckey, E. L., Washington, D. C.; Burke, J. J., New York City; Burke, J. J.; Burke, P., Chicago, Ill.; Burke, T. J., Scranton, Pa.; Burke, T. J., Brattleboro, Vt.; Burns, Andrew, Rochester, N. Y.; Byer, R. J., Union Hill, N. J.; Byrne, J. L., Dubuque, Iowa; Byrne, M. J., Lafayette, Ind.

Cahill, M. J., Texas, Md.; Callery, Ph. A., Glassport, Pa.; Campbell, J. C., Port Richmond, N. Y.; Canning, P. S., Edgewood, R. I.; Cantwell, Wm. P., Long Branch, N. J.; Carmody, M. J., Brattleboro, Vt.; Carrick, C. J., San Francisco, Cal.; Carroll, J. H., Wallingford, Conn.; Carroll, Thos. G., New York City; Carroll, W. J., Washington, D. C.; Clarke, Wm. P., Cincinnati, Ohio; Cleary, J. M., Minneapolis, Minn.; Clifford, John J., Los Angeles, Cal.; Coady, Moses, Antigonish, N. S.; Coffey, D. A., Mingo Junction, Ohio; Coghlan, Gerald P., Philadelphia, Pa.; Coghlan, T. S., East Pepperell, Mass.; Colligan, M. E., Portville, N. Y.; Collis, P. A., Philadelphia, Pa.; Comiskey, J. C., Dover, Ill.; Condon, Rev G.; Conlan, G. I., Washington, D. C.; Coppinger, J. F., Boston, Mass.; Corgan, M. H., Laceyville, Pa.; Courtney, W. A., New York City; Coyle, D. F., New York City; Coyle, Eugene, St. Louis, Mo.; Crane, J. J., Roxbury, Mass.; Crane, M. J., Philadelphia, Pa.; Crowley, C. A., Middletown, Del.; Crowley, J. T., Philadelphia, Pa.; Cuevas, M., Nanuet, N. Y.; Curran, J. J., Wilkes-Barre, Pa.; Curran, W. J., Rockford, Ill.

Dalton, James A., Philadelphia, Pa.; Daly, T. A., New York City; Deering, L. A., Philadelphia, Pa.; Dempsey, M. C., Flanagan, Ill.; Dever, D. A., Chester Heights, Pa.; Deville, J. E., Chicago, Ill.; Dillon, J. J., Overlea, Md.; Dillon, W. J., South Pines, N. C.; Dinneen, M. F., Catonsville, Md.; Di Persia, F., Jersey City, N. J.; Dohan, E. J., Villanova, Pa.; Doherty, R. J., Tarentum, Pa.; Dolan, James F., Johnsonville, N. Y.; Donaldson, W. J., Brooklyn, N. Y.; Dooley, M. F., Tyndall, S. Dak.; Dorotheus, Brother; Dougherty, J. N., Newark, Del.; Downes, W. E., Bedford, Pa.; Downey, J. P., Dayton, Ohio; Doyle, F. S.,

Coudersport, Pa.; Driscoll, John T., Fonda, N. Y.; Duffy, F. P., New York City; Dyer, E. S., Baltimore, Md.

Edward, Brother, New York, Philadelphia; Egar, F. J.; Ennis, Wm. J., Baltimore, Md.; Ertel, C. A., Mt. St. Joseph, Ohio.

Fahey, P. J., New York City; Farrell, H. F., New York City; Felten, Francis, Louisville, Ky.; Fenner, J. H., East Peoria, Ill.; Finen, J. E., Franklin, N. H.; Finney, P. A., Dallas, Tex.; Fitzgerald, D., Red Cloud, Neb.; Fitzgerald, W. J., Hartford, Conn.; Fitzgerald, W. J., Princeton, N. J.; Fitzgerald, Edward, Clinton, Mass.; Fitzpatrick, Martin, Sayville, N. Y.; Fitzpatrick, M. A.; Fitzsimmons, J., New York City; Fleming, M. J., Moscow, Pa.; Floertsch, Dr., Washington, D. C.; Flood, John E., Philadelphia, Pa.; Freriks, C. A., Toledo, Ohio.

Gallagher, T. E., Westernport, Md.; Gallo, J. B., Newburgh, N. Y.; Gaynor, John, Sparrows Point, Md.; Gibbons, R. P., Akron, Ohio; Goebel, T. A., Portsmouth, Ohio; Goeckel, Chas. J., Wilkes-Barre, Pa.; Gorry, G. A., Cincinnati, Ohio; Gorski, A., Amsterdam, N. Y.; Graham, E. P., Sandusky, Ohio; Greagan, F. A., Coxsackie, N. Y.; Greaney, J. J., Leisenring, Pa.; Griffin, John F., Holyoke, Mass.; Griffin, W. H., New Hartford, N. Y.; Griffith, Paul, Washington, D. C.; Gruppa, M. J., Omaha, Neb.; Gzella, F., Detroit, Mich.; Guendling, John H., Peru, Ind.

Halsey, C. L., St. Louis, Mo.; Hannan, E. A., Washington, D. C.; Hartwell, B. A., Baltimore, Md.; Hayden, F. M., Topeka, Kans.; Hayden, T. P., Wilmington, N. C.; Heafy, T. J., Croton-on-Hudson, N. Y.; Henry, E. B., Winthrop, Me.; Hickey, J. F., Cincinnati, Ohio; Hickey, W. A., Gilbertville, Mass.; Higgins, James J., Long Island City, N. Y.; Higgins, J. T., Philadelphia, Pa.; Higney, E. A., Newport, R. I.; Holland, T. P., Faust, N. Y.; Howard, F. W., Columbus, Ohio; Hughes, P. F., Charlottetown, Prince Edward Island; Hughes, M. J., Binghamton, N. Y.; Hunt, Godfrey, Washington, D. C.; Huntman, J. H., New York City; Hurley, J. A., Northboro, Mass.; Hynes, P. J., Cincinnati, Ohio.

Irwin, M. A., Newton Grove, N. C.

Jeffrey, G. A., Scranton, Pa.; Johnston, Lucian, Baltimore, Md.;

Kane, W. J., Frederick, Md.; Keane, J. J., Saugerties, N. Y.; Keenan, D. C., Hyattsville, Md.; Keenan, T. J., New York City; Kehoe, James F., Northport, N. Y.; Kelly, A. J., Richfield Springs, N. Y.; Kelly, J. S., Moline, Ill.; Kelly, T. L., Lincoln, Neb.; Kelly, Thos. L., Fort Myer, Va.; Kenny, A. C., Olmsteadville, N. Y.; Kent, J. J.; Kenzel, F. L., Annapolis, Md.; Keyes, J. W., Kansas City, Mo.; Kilcoyne, Wm. P., Plainville, Conn.; Killian, C., Abbottstown, Pa.; Kirlin, J. L., Philadelphia, Pa.; Kistner, A. Milan, Ohio; Knapke, O. F., Order of Precious Blood; Kress, Wm. S., Cleveland, Ohio.

Lallou, W. J., Philadelphia, Pa.; Lamb, Francis J., Philadelphia, Pa.; Larkin, M. J., New York City; Laurenzis, D., Rochester, N. Y.; Lavelle, P. E., Minooka, Pa.; Lee, Clement, Hoboken, N. J.; Leonard, E. L., Baltimore, Md.; Liljencrants, C. J. E., Baltimore, Md.; Linehan, T. P., Biddeford, Me.; Lucaciu, E., Trenton, N. J.; Lucas, George J., Scranton, Pa.; Lund, F. M., Brooklyn, N. Y.; Luther, A., Baltimore, Md.; Lynch, J. J., Schenectady, N. Y.; Lyons, F. P., Washington, D. C.; Lyons, John J., Manchester, N. H.

McAdam, W. J., Brooklyn, N. Y.; McCabe, H. R., Idaho Springs, Colo.; McCaughan, J. P., Warren, Mass.; McClean, P. H., Milford, Conn.; McCloskey, J. B., Camden, N. J.; McClure, W. J., Stapleton, N. Y.; McCormick, J. G., New York City; McGarvey, S. P., Altoona, Pa.; McGee, P. E., North Attleboro, Mass.; McGinley, J. P., Long Island City, N. Y.; McGinnis, W. F., Westbury, N. Y.; McGourty, T. J., Scranton, Pa.; McGovern, J. C., Emmitsburgh, Md.; McGrath, D. F., Milford, Mass.; McGrath, J. B., New York City; McGuigan, T. E., Washington, D. C.; McHugh, C. F., Scranton, Pa.; McKeefry, W. A., Martinsburg, W. Va.; McKeever, E. M., Pittsburgh, Pa.; McKeever, James J.; McKenna, B. A., Philadelphia, Pa.; McKinny, G. V., Baltimore, Md.; McLaughlin, W. T., Jersey City, N. J.; McLoughlin, E. J., Clinton, Iowa; McNamara, J. M., Washington, D. C.; McNicholas, John T., New York City; McPeak, J. P., Syracuse, N. Y.; McVery, J., Winchester, Va.

Mackin, P. F., New York City; Maguire, John, Chicago, Ill.; Maher, Philip, St. Louis, Mo.; Mahoney, T. J., Boston, Mass.; Mallon, Rev. J. C., Westminster, Md.; Malone, P. J., East Greenwich, R. I.; Manning, A. E., Lima, Ohio; Manzelli, P., New Rochelle, N. Y.; Marciniak, C. J., Chicago, Ill.; Martin, W. B., New York City; May, M. H., Rockville, Conn.; Mealey, E. J., Wilmington, Del.; Melchior, J. H., Lewis-  
ton, Pa.; Micolino, M., Bayonne, N. J.; Merz, W. F., Connells-  
ville, Pa.; Miller, C. J., Dubuque, Iowa; Mohan, J. F., Everett,  
Mass.; Moore, R. F., Bridgeport, Conn.; Moran, Gregory,  
Pleasantville, N. J.; Morris, P., Larchmont, N. Y.; Morziewski,  
J. A., Scranton, Pa.; Mullen, John T., Hudson, Mass.; Mullin,  
F. J., Lowell, Mass.; Murry, J. A., Jersey City, N. J.; Mulvanity,  
F. A., Portsmouth, N. H.; Murphy, E. P., Portland, Oreg.;  
Murphy, J. J., Brighton, Mass.; Murphy, J. W., New York City;  
Murray, John G., Hartford, Conn.; Murray, John J., Baltimore,  
Md.

Nash, J. J., Buffalo, N. Y.; Neagle, R., Malden, Mass.; Neu-  
feld, M. J., Stapleton, N. Y.; Nolan, J. F., Baltimore, Md.;  
Norman, J. F., Hardinsburg, Ky.; Norris, J. W., Deal, N. J.

O'Boylan, B. M., Newark, Ohio; O'Brien, J. J.; Somerville,  
Mass.; O'Brien, M., Chicago, Ill.; O'Brien, M. P., Cincinnati,  
Ohio; O'Brien, T. J., Whitestone, N. Y.; O'Brien, W. T. A.,  
Boston, Mass.; O'Callaghan, P. J., Chicago, Ill.; O'Connell, D.  
P., Galveston, Tex.; O'Connor, James J., Washington, D. C.;  
O'Donnell, H. R., Allston, Mass.; O'Donovan, Louis, Baltimore,  
Md.; O'Haire, L. G., Cohoes, N. Y.; O'Hearn, David J., St.  
Francis, Wis.; O'Hern, J. F., Rochester, N. Y.; O'Hern, L. J.,  
Washington, D. C.; O'Keefe, T. P., Fort Myer, Va.; Oliver, M.  
J., Congregation St. Basil; O'Meara, D., Cincinnati, Ohio;  
O'Meara, J. F., Arctic, R. I.; O'Neill, J. H., Canton, N. Y.;  
O'Rourke, J. H., Malone, N. Y.; Ostrowski, A., Passaic, N. J.

Payne, R. T., Louisville, Ky.; Petrovits, J. J., Harrisburg, Pa.;  
Pohl, J., Bristow, Va.; Power, John, Richmond, Va.

Quinan, J. L., Halifax, N. S.; Quinlan, A. S., Haddon Heights,  
N. J.; Quinlisk, Wm., Lee, Ill.

Radoczy, C., Trenton, N. J.; Rafferty, M. J., Philadelphia, Pa.; Rankin, T. A., Charlottesville, Va.; Reardon, P. W., Glens Falls, N. Y.; Ready, J. H., Harlowton, Mont.; Rengel, E. J., Olean, N. Y.; Reynaud, M., New York City; Reynolds, F. J., St. Bonaventure, N. Y.; Rice, W. J., Stevens Point, Wis.; Riordan, D. J., Chicago, Ill.; Riordan, M. J., Washington, D. C.; Ripple, L. J., Baltimore, Md.; Robinson, Dr.; Roche, T. A., Asbury Park, N. J.; Rooney, J. B., Shawnee, Ohio; Rosensteel, C. O., Forest Glen, Md.; Roth, J. R., Washington, D. C.; Ruddy, J. J., Dunmore, Pa.; Rummell, J. F., Kingston, N. Y.; Rutten, J. H. C., Bergenfield, N. J.; Ryan, Edwin, Yonkers, N. Y.; Ryan, Thos. J., Pontiac, Mich.; Ryder, T. F., New York City.

Schaefer, F. W., Adrian, Mich.; Schneider, Fred M., Brooklyn, N. Y.; Schneeweiss, F. M., Baltimore, Md.; Schrantz, C. B., Catonsville, Md.; Scott, W. J., Henry Clay, Del.; Shanley, Walter J., Danbury, Conn.; Shannon, J. D., Bellows Falls, Vt.; Sharpe, W. C., Congregation St. Basil; Shea, E. J., St. Louis, Mo.; Sheridan, John M.; Smith, James; Smith, Joseph F., New York City; Smith, O. J.; Smyth, James, Washington, D. C.; Smyth, T. G., Washington, D. C.; Southgate, E. M., Washington, D. C.; Sullivan, J. F., Central Falls, R. I.; Swider, S., Bayonne, N. J.; Swint, J. J., Weston, W. Va.; Szulc, T. J., Pittsburgh, Pa.

Temple, Patrick J., New York City; Thompson, George F., Portland, Oreg.; Tiernan, Joseph S., Camden, N. Y.; Tieman, L. A., Cincinnati, Ohio; Tighe, John; Timmins, J. F., Chester, Pa.; Tinney, John, Springfield Gardens, L. I., N. Y.; Tobin, T. V., Little Rock, Ark.; Tomchany, C., Trenton, N. J.; Tralka, A., Bayonne, N. J.; Tritz, J. M., Lyons, Iowa.

Van Antwerp, Francis J., Detroit, Mich.; Van Ingelgam, A. J., West Falls Church, Va.; Valverde, A., Dunmore, Pa.; Vieira, A. P., New Bedford, Mass.; Vollmer, Louis, Annapolis, Md.

Wachowiak, S. A., Baltimore, Md.; Waldron, M. A., Washington, D. C.; Waldron, T. F., Wilmington, Del.; Walsh, M. J.; Walsh, N. R., Beverly Farms, Mass.; Walsh, W. J., Philadelphia, Pa.; Walter, B., Pittston, Pa.; Ward, Felix, Baltimore,

Md.; Waring, Geo. J., Ft. Leavenworth, Kans.; Wastl, Francis X., Philadelphia, Pa.; Weber, Dr.; Whealn, Thos. J., Camden, N. J.; Wissing, L. J., Peoria, Ill.; Williams, E. A., Catonsville, Md.; Wolfe, J. L. N., Philadelphia, Pa.; Woods, M. J., New Berne, N. C.; Wucher, T., New York City; Wunder, E. J., Cumberland, Md.; Wyss, J. G., Bay City, Mich.

Yingling, M. F., Washington, D. C.

#### UNIVERSITY FACULTIES

**Faculty of Theology:** Charles Francis Aiken, Patrick Joseph Healy, Edmund Thomas Shanahan, Daniel Joseph Kennedy, O. P.; Franz Joseph Coeln, John Webster Melody, Abel Louis Gabert, Heinrich Schumacher, Francis Michael O'Reilly, Sigourney Webster Fay, Peter Guilday, Filippo Bernardini.

**Faculty of Philosophy:** Edward Aloysius Pace, William Joseph Kerby, Thomas Edward Shields, Charles Hallan McCarthy, William Turner; James Joseph Fox, Frank O'Hara, Patrick Joseph McCormick, John Montgomery Cooper, Thomas Verner Moore, Nicholas Aloysius Weber, Charles Albert Dubray, John Linck Ulrich, Paschal Robinson, O. F. M.

**Faculty of Law:** Thomas Charles Carrigan, Peter Joseph McLoughlin, Willima Henry De Lacy, Ammi Brown, Walter Benedict Kennedy, John Burke.

**Faculty of Letters:** John Damen Maguire, Henry Hyvernats, Joseph Dunn, Patrick Joseph Lennox, John Bartholomew O'Connon, Francis Joseph Hemelt, Arthur Adolphe Vaschalde, Paul Gleis, Romanus Butin, Herbert Francis Wright, Ernest Leslie Highbarger, James Francis Hartnett, James Enright Woods, Joseph Schneider.

**Faculty of Sciences:** John Joseph Griffin, Daniel William Shea, Aubrey Edward Landry, George Francis Harbin, John Bernard Parker, George Alphonsus Weschler, Alfred Doolittle, Louis Henry Crook, Frederick Vernon Murphy, James Francis Connor, Anthony James Scullen, Otto Joseph Ramler, Aloysius John McGrail, Maurice Patrick Doran, John Joseph Widmayer, Albert Burnley Bibb, Marion Xavier Wilberding, Frank Xavier

Burda, Frank Butt, Albert Maillard, Francis Cosgrove, Harry Edward McCausland, George J. Brilmyer, Charles W. Bachtell.

### *University Halls*

**Divinity College:** Very Rev. John Francis Fenlon, Rev. John James Jepson.

**Graduate Hall:** Rev. Joseph Leo Tierney.

**Gibbons Hall:** Very Rev. John Spensley, Rev. Leo L. McVay, Rev. James Geary, Francis J. Kelly.

**Albert Hall:** Rev. John J. Featherston, Rev. John Joseph King.

**St. Thomas Hall:** Rev. John O'Grady.

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## THE LUNCHEON

Luncheon was served in the New Willard Hotel at 1 o'clock. Seven hundred and fifty guests sat down in the immense dining hall, the largest in Washington. \*The wives and lady friends of the lay trustees and of the recipients of honorary degrees were entertained in a private dining room. At the luncheon there were no speeches on account of the proximity of the afternoon exercises—at 3 o'clock. The Right Reverend Rector briefly but cordially welcomed all the guests and expressed the profound gratitude of the University for the hearty response to its invitation.

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## THE AFTERNOON EXERCISES

At 3 o'clock, Thursday, the Academic Exercises began in the New National Theatre. The following program was carried out:

**OVERTURE:** Fraternity . . . . . *Losey*

**INVOCATION.** His Eminence, the Chancellor.

**INTRODUCTORY.** The Rt. Rev. Rector.

**ADDRESS:** "The Office and the Responsibility of the University in American Life."

His Eminence, Cardinal O'Connell.



SELECTION. Baron Trenck . . . . . *Albini*  
ADDRESS: "Our Debt to Mediaeval Universities."

President G. Stanley Hall.

BARCAROLE, Tales from Hoffman . . . . . *Offenbach*  
SEXTETTE, Lucia . . . . . *Donizetti*

ADDRESS: "The Mission of the University."

Very Rev. John Cavanagh, C. S. C.

MEDLEY: National Airs . . . . . *Tobani*  
CONFERRING OF DEGREES. HONORIS CAUSA

*Doctor of Laws*

**Charles Joseph Bonaparte**, of Baltimore. Whose knowledge of jurisprudence and of social conditions has enabled him to render valuable service in the discharge of public duties.

**Nicholas Charles Burke**, of Baltimore. A jurist whose knowledge and firmness in the administration of justice have marked a long career in the service of the State of Maryland.

**Lawrence Francis Flick**, of Philadelphia. A physician who has widened the field of medical science and devoted his efforts to the extirpation of the world's most terrible plague.

**Ernest Laplace**, of Philadelphia. For his contributions to medical science and his constant endeavour in behalf of suffering humanity.

**Garret William McEnerney**, of San Francisco. A jurist whose thorough knowledge of international law has been placed at the service of religion in vindicating the rights of the California missions to the Pious Fund.

**Thomas Maurice Mulry**, of New York. A practical student of social problems and a leader in the various fields of Christian charity under the patronage of St. Vincent de Paul.

**John Benjamin Murphy**, of Chicago. For his services to humanity in the field of medical science and his unwearying efforts for the relief of suffering.

**Walter George Smith**, of Philadelphia. A jurist who has worked untiringly to secure uniformity in American legislation

and thereby provide new safeguards for the family tie and the sanctity of the home.

**Hannis Taylor**, of Washington. For his services to scholarship in the field of constitutional history and to his country in the discharge of diplomatic duties.

*Doctor of Letters*

**Charles George Herbermann**, of New York. For his services in the fields of classical education and American history and his devotion to the cause of the Church as editor-in-chief of the Catholic Encyclopedia.

**Frederick Courtland Penfield**, of New York. Ambassador to Austria-Hungary. For valuable contributions to literature and efficiency in the performance of important diplomatic duties.

**James Joseph Walsh**, of New York. For valuable contributions to literature and to the history of the arts and sciences whereby new light has been cast upon the Ages of Faith.

RESPONSE FOR RECIPIENTS . . . . Hon. Walter George Smith  
BENEDICTION: His Eminence, Cardinal Farley.

MARCH: College Life . . . . . Herman

**MUSICAL PROGRAM OF THE MASS**

*Proper* of the Mass (Introit, two Alleluias with Verses, Offertory, and Communion): in Gregorian Chant, according to the Vatican Edition.

*Common* of the Mass (Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei): from the *Mass of the Immaculate Conception*, in double choir male voices, by *Abel L. Gabert*: first choir (in three vocal parts) in the gallery; second choir (unison of voices of medium range) in the sanctuary.

*Accessories:*

1. *Jubilate Deo*, chorus, four male voices.....Aiblinger
2. *Regina Coeli*, chorus, two male voices.....L. Cervi
3. *Te Deum*, Gregorian Chant, double choir.
4. *Laudate Dominum*, chorus, two male voices.....Ch. Gounod

**LETTER FROM HIS HOLINESS POPE BENEDICT XV**

After the discourse of Cardinal Gibbons, the Right Reverend Rector entered the pulpit and read the following Apostolic letter of His Holiness, Benedict XV:

To Our Beloved Sons, James Cardinal Gibbons, Archbishop of Baltimore; John Cardinal Farley, Archbishop of New York; William Cardinal O'Connell, Archbishop of Boston; and to Our other Venerable Brethren, the Archbishops and Bishops of the United States of America,

**BENEDICT XV, POPE**

Beloved Sons and Venerable Brethren,  
Greeting and Apostolic Benediction.

We have recently learned that preparations were being made at Washington for observing with due solemnity the twenty-fifth anniversary of the founding of the Catholic University, and that the celebration, graced by your presence and by that of distinguished members of the laity, would be quite in keeping with the singularly happy character of the occasion. That you, Beloved Sons and Venerable Brethren, should above all rejoice at the prosperity of the University, is obvious to everyone who realizes that the beginnings and the gratifying progress of this seat of learning are owing especially to your wise and timely care. And yet this joy of yours is not so peculiar to you but that We also may in some wise share it. For We love, nay, We dearly cherish the American people, forceful as they are with the vigor of youth and second to none in efficiency of action and thought: and as We earnestly desire that an ever widening path to the highest level of human achievement may open before them, so We cannot but feel the deepest pleasure at everything that furthers their progress.

Still, in your tireless endeavors, you aimed not merely at enriching the mind with learning: what you chiefly sought was to imbue it with that heavenly wisdom whose "light cannot be put out" and "with which all good things" shall come to your flocks. These proofs indeed of your pastoral solicitude must appeal to every fair-minded observer as worthy of the highest commendation and deserving of the appreciation and support of your fellow citizens, especially of your Catholic people and in particular of your clergy.

In this connection We will not withhold Our praise from the Knights of Columbus, who, as you lately informed Us, by their splendid contribution to the funds of the University, have carried into effect their wisely conceived design of extending to young men less favored by fortune the advantages of a solid and at the same time a Christian education. This noble example of beneficence, which all good men approve, We hold up

for imitation and generous emulation to all who are blessed with means: and We heartily wish that you yourselves, Beloved Sons and Venerable Brethren, will advance the cause of the University by sending to it students whose superior qualities of mind and disposition give promise of the best results. In addition to other advantages which are thence to be expected, the clergy of the Church in America will receive one and the same culture and training; and this—We speak to those who know by experience—means without doubt a clergy whose piety will bear richer fruit because of their more active and more harmonious cooperation for a common purpose.

This blessing We implore with prayerful instance from God; and as an earnest of heavenly favors and a token of Our good-will, We most lovingly in the Lord bestow upon you all Beloved Sons and Venerable Brethren, upon the Rector, the professors and the students of the University, and upon the Knights of Columbus as well, Our Apostolic Benediction.

Given at St. Peter's, Rome, this thirteenth day of March, 1915, in the first year of Our Pontificate.

BENEDICT XV, POPE.

#### APOSTOLIC BLESSING OF BENEDICT XV

BISHOP SHAHAN,  
WASHINGTON, D. C.:

On the occasion of the twenty-fifth anniversary of the foundation of the University, the Holy Father sends most cordially the Apostolic Blessing to the entire University, professors and students.

CARDINAL GASPARRI.

#### CONGRATULATIONS FROM THE IRISH HIERARCHY

DUBLIN, April 14, 1915.

Standing Committee of Irish Bishops convey from their meeting on their own behalf and that of Irish Catholics to Catholic University on occasion of Jubilee Celebration cordial congratulations and best wishes for glorious future.

CARDINAL LOGUE.

#### THE ALUMNI BANQUET

The Alumni Association held its twenty-first annual meeting at the New Willard, at 8 p. m. Thursday evening. Rev. Dr. John

Webster Melody, of the University faculty, presided. About 100 members were present. Rev. Dr. P. J. Healey, of the University faculty was elected president for the ensuing year. Other officers were chosen as follows: William H. DeLacy, former judge of the District Juvenile Court, first vice-president; Rev. Thomas McGuigan, assistant pastor of St. Patrick's Church, second vice-president; Rev. Dr. J. W. Melody, of the University faculty, re-elected secretary. Msgr. William T. Russell, pastor of St. Patrick's Church, treasurer, and members of the executive committee—Right Rev. P. J. Hayes, auxiliary bishop of New York; Right Rev. Manuel Ruiz, of Cuba; Rev. August Marks, of Langdon, Md.; Right Rev. William T. Fletcher, of Baltimore, and John Daley, of Washington.

Right Rev. William T. Fletcher, of Baltimore, retiring president of the association, presided at the banquet. Toasts were responded to by Bishop Hayes, of New York, Clarence E. Martin, of New York; Right Rev. M. M. Hassett, rector of the Harrisburg Cathedral; Right Rev. Manuel Ruiz y Rodriguez, Bishop of Pinar del Rio, Cuba.

#### **PRESENTATION OF PORTRAIT OF BISHOP SHAHAN**

Friday morning, at 11 o'clock, a portrait of Bishop Shahan was presented to him by the Alumni Association. The presentation took place in the Assembly Room of McMahon Hall, in the presence of a great number of Alumni, the University faculties, and many invited guests.

Rev. Michael J. Crane, of St. Francis de Sales Church, Philadelphia, made the presentation, which Bishop Shahan feelingly acknowledged, at the same time bestowing praise upon the painter, C. Eksbergian, of New York, for the faithful likeness.

#### **CLOSING EXERCISES OF FRIDAY: LUNCHEON AND BASE BALL GAME**

With a luncheon from 1 to 3 to about seventy clergy in Caldwell Hall, and to 300 lay visitors in Graduates Hall, and a base-

ball game between Rock Hill College and Catholic University nines, the celebration of the Twenty-Fifth Anniversary came to an end.

GREETINGS OF LOUVAIN UNIVERSITY  
COLUMBIA UNIVERSITY

NEW YORK, April 15, 1915.

*Monsignor:*

Since the present circumstances make it impossible for our Rector to be, on the occasion of the twenty-fifth anniversary of the foundation of Washington University, the interpreter of the sympathetic feelings which all Louvain professors entertain for the sister university of America, I think it is my duty as a representative of Louvain in America to tell you what most of my colleagues could not possibly let you know at this moment.

The dreadful catastrophe with which we have been so unjustly stricken, like all misfortunes in life, makes more vivid the feelings of fraternity which bind the learned bodies with one another, above all the Catholic universities with other Catholic universities.

The great generosity which America has shown towards our desolated country makes it a still more stringent duty for a guest of American universities to join with the large number of their representatives who expressed to you their sympathy during the celebration of your first jubilee.

As soon as my duties towards Columbia University, whose guest I am, will allow me to go to Washington, I shall be much honored and very pleased to express to you *viva voce* the feelings which I and my colleagues now in America or in England have for your American and Catholic institution.

Believe me, Monsignor,  
Very faithfully yours,

A. CARNOY,  
*Louvain University.*

**LETTER FROM CARDINAL GIBBONS**

BALTIMORE, MD.

April 18, 1915.

MY DEAR BISHOP SHAHAN:

I quite agree with you, and with all who attended the functions at the University, that it was an affair of dignity and solid delight to all interested.

The numbers of intellectually important personages, the general cordiality, the sustained high level of the addresses, the life and work everywhere, not only told of but plainly evident to those who visited the University, and, last but not least, the delightful weather, all spelled a happy augury for the future.

To you and Drs. Dougherty, Pace, Carrigan, and indeed to the whole staff, for many thoughts and many hours of preparation and arrangement, we are all indebted for a really fine and high-class event.

I believe we are now on a high level, and that the great machine is henceforth too large and running too smoothly to be stopped or much impeded on the way which lies before it.

With my sincerest congratulations and thanks for all you have directed and accomplished,

Faithfully yours in Xto.,

J. CARD. GIBBONS.

## **DISCOURSES**





## DISCOURSE OF CARDINAL GIBBONS

After the Gospel of the Pontifical Mass, His Eminence, Cardinal Gibbons, Chancellor of the University, ascended the pulpit and delivered the following discourse:

It is in all ways fitting that the celebration of this anniversary should begin with the most solemn act of Christian worship. As we glance back over twenty-five years and follow the growth of the Catholic University from its beginning to the present, the first prompting of our hearts urges us to public acknowledgment of God's providential care and to the highest expression of our gratitude through the clean oblation that is offered upon this altar. Whatever has been accomplished by this institution for the advancement of religion or the diffusion of knowledge, whatever success has been won by teachers and students, whatever support has come to this work through zeal, self-sacrifice or generosity—all is due to Him for whose glory the University exists. To Him, therefore, we offer, through our High Priest, Christ Jesus, the tribute of our praise and thanksgiving. Here in His sanctuary we gather to consecrate the results of our solicitude and effort and to implore the grace of His benediction upon all who have shared in our labors.

Under the divine guidance we are indebted to the Holy See, by whose authority the University was established and by whose direction its life has been fostered and invigorated. To those great Pontiffs of blessed memory, Leo XIII and Pius X, we owe the foundation and the development of the most important work ever undertaken for Catholic education in our country. From their successor, our Holy Father Benedict XV, we have received expressions of paternal favor which are all the more precious because they come from a heart that is laden with concern for the welfare of mankind. To him likewise we return our heartfelt thanks, and we pray that the Prince of Peace may grant him the happiness of seeing the world once more united in true and lasting brotherhood.

To my colleagues in the Episcopate, I offer on this occasion my sincere congratulation. It was the bishops of the United States who, in the Plenary Council of 1866, recognized the need of a Catholic university and voiced the desire to have it established. It was their successors in the Council of 1884 who took the first active measures and petitioned the Holy See for a charter and a constitution. When these were granted, it again devolved upon the bishops to organize and develop the pontifical university. They had indeed pledged themselves to the execution of a noble design, worthy of the Church and of America as well. They had seen the necessity of an institution of learning in which the splendid traditions of the past should take on new vigor amid the varied activities of our age and spread throughout this land the united benefits of religion and knowledge. They realized that if our Catholic education was to be

strengthened in every part, if our schools and colleges were to meet adequately the increasing demands made upon them in so many directions, the one means to attain the desired results was the foundation of a center around which all our educational agencies could be grouped and from which each and all would derive the benefits of earnest cooperation.

It was indeed a great step forward, but at the same time it was a great responsibility. Not only were the interests of Catholic education involved; the honor of the Church was at stake. It was not to meet the needs of a single diocese or of any particular section of the country that the University was founded; but to further the welfare of religion in every diocese, parish and home. It was not simply a luxury of learning that we sought for a few gifted minds, but the preservation of the Catholic faith in the souls of all our people.

Pledged as they were to a work of such magnitude, the bishops turned with confidence to the faithful, of whose generous zeal they had already received so many proofs. They knew that our Catholic people, anxious for the spiritual welfare of their children, would respond to an appeal in behalf of Catholic higher education. The appeal was made, the response was given, and the University stand today as a monument attesting to all later generations the devotedness and liberality of the Catholics in the United States. I, therefore, at this solemn moment, make grateful acknowledgment to all who have aided in this holy work—to the individual donors who have given out of their abundance, to the large-minded Catholic associations whose united efforts have yielded such splendid results, and in particular to the great number who have taken from their scantier means to give as they could to the University and its exalted aims. All great works have their inception in the brain of some great thinker. God gave such a brain, such a man, in Bishop Spalding. With his wonderful intuitional power, he took in all the meaning of the present and the future of the Church in America. If the Catholic University is today an accomplished fact, we are indebted for its existence in our generation, in no small measure, to the persuasive eloquence and convincing arguments of the former Bishop of Peoria.

Thus, in a twofold sense, the University became a sacred trust; it was committed to our care by the Holy See, and for its endowment it was a debtor to our Catholic people. All the more serious, then, was the duty and more arduous the task of establishing, organizing and developing. There was need of counsel, of foresight, of careful deliberate planning for the initial steps and no less for those that progress would require. Above all, there was need of a man whose soul, filled with a holy, creative enthusiasm, would quicken the project into living reality and make its life breathe and pulsate in every Catholic heart. I thank God that such a man was found in the person of the first Rector; I rejoice with him today as he looks upon the fruit of his labors; and I pray that he may yet

be gladdened by a richer harvest. Thou, O beloved brother, didst sow the seed amid the snows and rains of trial and adversity. The worthy successors are reaping the harvest.

To him, especially, is due the organization of the University as a teaching body—the selection of its professors, the grouping of its faculties, the ordering and articulation of its academic activities. It was a task beset with difficulties, and yet it was essential; it was the actual work of foundation upon which the whole structure had to rest. It called for men who had already realized in themselves that combination of faith and knowledge which is the ideal of the University. It demanded of them loyalty to the Church and unselfish devotion to science. It offered to them, indeed, opportunity and career; but it laid upon them the grave obligation of shaping at its inception a work which held in itself the promises and the hopes of religion present and future. That men of such a character, were chosen to fill the University chairs and that their number has steadily increased, is a blessing for which we cannot be too grateful. And I take this occasion to congratulate the members of the faculty upon the success which has crowned their endeavors and upon the larger prospect of usefulness which they have opened to our view.

As I reflect upon the events of these twenty-five years, the conviction that shapes itself most clearly in my mind is this: all the reasons and motives that led to the establishment of the University have been intensified in urgency and strength; the principles which it embodies have become more vitally necessary to the welfare of Church and country; the expansion of its work more important for our social and religious progress, more essential for the prosperity of our Catholic institutions.

The chief aim of the University was and is to teach the whole truth—that which God has revealed and that which man has discovered—to teach it not simply as an abstract theory but as a practical guide and standard of action, as a law, and indeed the supreme law, of human conduct for individual, society and nation. We hold that religion is not for the child alone nor only for simple, untutored minds; it is for men as their first duty, and it lays most stringent obligation on those whose intelligence is most fully enlightened. We hold, in consequence, that the higher education must give a larger place in the imparting of religious knowledge, and that the highest education is precisely the field in which religion should be most thoroughly cultivated and its practice most constantly fostered. A university, whether it emphasize culture, or research, or professional training, is a maker of men, a framer of ideals, a school for leaders. It forms opinion not only by what it teaches but also by its selection of the subjects which it considers deserving of study. It influences its immediate students, but it gives a lesson of far wider import to the community at large, by its omissions as well as by its positive instruction. And all this it does more effectually in proportion as it

excels through the learning of its professors, the abundance of its resources and the prestige of its traditions.

This conviction as to the necessity of religion in higher education is not, I understand, shared by all even of those who are most competent to define the scope and nature of a university. It has not found expression in the organization of some of the universities that are in other respects so creditable to our country. Nor has it been, so far as I can see, the guiding principle in any of the great educational movements by which the national character is supposed to get the form and fibre of true citizenship.

Yet I venture to say that at no time in the history of thought has there been such eager inquiry into the fundamental doctrines of Christianity and of every other system of religious belief. At no period in our country's development has the basis of morality in public and in private life been subjected to so keen a scrutiny. To no earlier generation have the problems of human existence and human destiny been presented with such penetrating clearness, or their solution shrouded in such helpless uncertainty. Perplexed by innumerable theories that swing from one extreme to another the most learned and most honest investigators have exclaimed: *ignoramus et ignorabimus*. Like the Athenians of old they would fain have written upon the temple of their fruitless quest—"To the unknown God."

Truly the time had come for the voice of Paul to make itself heard in the Areopagus of culture and ceaseless speculation. The time was ripe for a restatement, in terms that the men of this day could understand, of the truth about the God in whom "we live and move and have our being." There was wanted, as never before, an interpretation of nature and its laws which should make it plain that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." Our unprecedented advance in physical science should have reminded us that the ultimate ground of the universe is not "like unto gold or silver or stone graven by art and man's device," that the God-head, whereof we are the offspring, is the sovereign intelligence whose design we are striving to trace, and therefore that all thought and all teaching about the world, its evolution and its origin, is incomplete if it disregard the Supreme Cause and our relations to Him.

During this period, likewise, while science has given us countless new evidences of the inviolable order and harmony that pervade all things—of the "reign of law" in nature—man himself has claimed and won a larger liberty. The former restraints upon individual action have been loosened, the older and more rigid forms of government have yielded to the pressure of the democratic spirit, and this freedom, widening with the spread of knowledge, has apparently left to each man the shaping of his

ideals and their attainment, the ordering of his life in the pursuit of happiness and fortune.

But this very assertion and recognition of personal rights has pointed out more forcibly than ever their natural and necessary mutual limitation. There is no real liberty without law, and there is no meaning or validity to law unless it be observed. The growth of democracy does not imply that each man shall become a law unto himself, but that he shall feel in himself the obligation to obey. If the enacting power has been transferred from the will of the individual ruler to the will of the people, the binding, coercive power has been laid, with greater stress of responsibility than ever before, upon the individual conscience. Unless men be convinced that obedience is right and honorable and necessary alike for private interest and for the common weal, legislation will avail but little, the law-making power will become a mockery and the people themselves will be the first to complain that legislation has been carried to excess. They should learn that obedience is not an act of servility we pay to man, but an act of homage we pay to God, whose representative he is.

Now conscience itself has need of a higher sanction, of an enlightenment, of a principle of direction superior in wisdom to any merely human sense of justice. And the need becomes greater as the people, with reason or without reason, are led to the conviction that power, even in a democracy, can be abused, and that legislation is not always the surest remedy for wrong or the strongest safeguard of right.

But if education in its highest form pay no regard to religious truth, then, I ask, by what means shall the conscience of the nation be developed? If men search out the ways of nature but not the ways of God; if they scan the heavens and earth yet catch no glimpse of the moral order, what bound can be set or hindrance placed to the self-seeking tendencies, the passion of greed and the strife for domination that threaten to make life merely a struggle for existence? What guarantee of peace at home and abroad can we secure, what respect for the rights of a people, what confidence in the agreement of nations, if men are responsible to no higher tribunal, if force is the ultimate resort and warfare the final arbitration?

The past quarter century has been marked by the study of problems that affect in a very practical way the well-being of humanity, that spring, as it were, from the very nature of our condition here upon earth, from our progress in knowledge, our political organization and our economic situation. I refer to the problems which have made possible and necessary the social sciences, and which therefore have demanded a more systematic inquiry than ever before into our human relations. The structure of society, the origin and history of institutions, the causes of decline, the possibility of betterment—all these, I am aware, are questions that can be treated from the standpoint of theory pure and simple. But whatever conclusions may be reached on the theoretical side, the fact

still remains that there are evils in the concrete to be remedied, and that men and women of the highest intelligence and purpose are seeking the remedy that shall prove most effectual. There is still much to be done for the relief of suffering and for the development of those virtues which are indispensable to our social existence. More vital than anything else, there is the increasing necessity of securing the family tie and of sanctifying the home as the original source of purity, of upright living, of conscientious dealing with the fellowman, of genuine patriotic endeavor. In a word, there are pressing wants which legislation alone cannot fully supply, but which appeal all the more strongly to the nobler instincts of our nature.

In view of these conditions, I cordially welcome the fact that the ideal of service is so widely accepted and that in so many ways it is finding beneficent realization. I rejoice at this, because I believe that those who are striving in behalf of their fellowmen will be drawn by experience to a fuller acceptance of the Gospel and a firmer hold on the teaching of Him who is the way, the truth and the life. For the sake of this belief, I cherish the hope that, from the practice of fraternal love, a returning wave of influence may sweep over and through our educational agencies, and permeate them with the spirit and doctrine of Christ. I look forward to the day when our institutions of learning, so prolific of benefit to our material existence, will regard as their worthiest aim the formation of *character* in accordance with the one perfect Model.

The need of God—this is what I find as I consider what has come to pass in these twenty-five years; the need of a divine truth to complete our search after knowledge, the need of a divine law to secure the justice of our human enactments and their proper observance, the need of an earnest faith to sanctify the gentle ministration of love. To supply this need is, in my judgment, an undertaking of the highest value, worthy of the best effort that learning and authority can put forth. It is a duty that we owe to the Church and to our country. It is, in particular, a duty that the University owes to the youth of the land, who must take up in their turn the responsibilities of the nation, the preservation of its moral life, the maintenance of its liberties.

But it is also an undertaking and a duty which require the union and cooperation of all our forces. There must be clear understanding of aims, judicious selection of means, and wise distribution of labor. There must be no waste of effort but the utmost economy, no scattering of pursuits, but close concentration; and concentration is impossible without a center.

I deem it, therefore, a reason for congratulation and a source of encouragement that such a center has been established in the Catholic University. This much, we can truly say, has been accomplished, and this was the first essential requisite in the furtherance of our common aim.

The University has gathered into one body, as teachers and as students, representatives of the priesthood and of the laity. One after another the religious Orders have established at this center their houses of study, to join hands with the diocesan clergy in building up the stronghold of knowledge for the protection of the Catholic faith. Our colleges, academies and high schools are shaping their work in accordance with the standards established by the University. Our Catholic associations are turning to it as the agency which is best able to do whatever education can do towards the realization of their noble purposes. And now that our charitable organizations have found it helpful to consult with one another for the solution of their numerous problems, they likewise have chosen the University as the appropriate center of their deliberations.

Thanks to these cooperative movements, there is growing up in our Catholic people a stronger sense of their responsibility in the matter of education and at the same time a clearer consciousness of their ability to do their full share toward the preservation of those moral and religious interests which are vital to the home and to the nation. They are coming to realize that as their forefathers in the ages of faith created the first universities, so in their own day and country they are building a great central school which they will transmit as a precious inheritance to all generations.

In the growth of the University, twenty-five years is but as a day; in the life of the individual, it counts for much more. I regard it as a special favor granted me by Almighty God that I have been permitted to devote so much of my time to this sacred cause. From the beginning, the University has been for me an object of deepest personal concern. Through its growth and through its struggles, through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this very reason, I feel a greater satisfaction in its progress. I feel amply compensated for whatever I have been able to do in bearing its burdens and helping it through trial to prosperity and success. I thank Heaven that my hopes have not been in vain, and I rejoice that the future of the University is now assured. In the same spirit, I shall strive, so long as life and strength may be given me, for the further development of the work which we have undertaken for the glory of God, the prosperity of religion and the welfare of our country. I shall look with increasing confidence to our generous clergy and people for good-will and support, to the University itself for a timely solution of the problems which education offers, and, above all, to the Divine assistance, which I earnestly implore for the guidance of our common endeavor to the ends which the University is destined to accomplish.



## DISCOURSE OF CARDINAL O'CONNELL

At the Academic Exercises in the afternoon the principal discourse was delivered by Cardinal O'Connell on "The Office and the Responsibility of the University in American Life."

We stand today at the beginning of a new era in the history of higher Catholic education in America. Five and twenty years ago, men and women, energetically devoted to the interests of the Church, gathered about the foundations of our national Catholic University. Today, we are witnesses to the magnificent progress with which God, in His loving Providence, has blessed the institution thus begun. The intervening years, it is true, have been years of labor and of sacrifices, but of remarkable success withal. Standing, then, at this quarter century anniversary day, we rejoice and gladly acknowledge our gratitude for the goodly heritage these years have bequeathed to us. But we also look forward with much solemn thought to the years to come and to the work still ahead.

Institutions, like individuals, have their duties and their responsibilities, and both may hope to succeed only on condition that they take careful thought of these duties and responsibilities. At the opening, then, of this new era in the life of our great institution, we may well consider it imperative for us to remind ourselves of the ideals which gave our University existence, and to fix clearly in our minds true ideals of the scope and the larger, even national, duties and responsibilities of a Catholic University.

Let us begin by recalling that the University is, first of all, a home of culture, a center whence culture radiates through the country. Its first office is to beget men of culture, men of learning and of trained habits of mind, men of large views and of broad sympathies, men of careful and sound judgment, men of refined manners and tastes and interests, men, above all, of noble ideals and of high standards of life.

By the exercise of this office, it really becomes a training school for the whole nation. The men thus trained, going out into the world, become the apostles to all the people. That which they have acquired they disseminate, even, at times, without conscious or deliberate effort. Men of education and of higher position in life, they are, consequently, men of influence, men whose very habits beget imitation. Through these, then, the University determines, we may say, both the quantity and the quality of a nation's culture. As it forms its students so does it form the nation: as it does its work well or badly so does the whole nation gain or lose.

The University, however, is much more to the country than a disseminator of culture; it has another and more important office to fulfill. It is the training school for those who later are to wield great power in the

every-day life of the nation. The University trains the future legislators, jurists, educators, and journalists, and imparts to them the knowledge and inculcates the principles which they later, in their high positions of power, will apply. It reads for them the story of the past, of the rise and fall of empires, of the success and failure of great movements, of the far-reaching consequences of various policies—and so interprets for them the lessons of the world's experience:

Through its courses in political science, it explains to them the origin and the nature of law and of government, the rights and the duties of citizenship, the purpose and the functions of the state, and so prepares them in their attitude toward civic affairs. In the course of social science it tells them of the vital problems of the social body, explains the principles of conduct involved in the varied social and industrial relations of the individual, and suggests remedies for the many economic, moral, and social ills which afflict the nation. In the school of pedagogy it forms the minds of the future educators on the matter of educational ideals, and indicates the principles and the methods to be applied to the nation's schools. Finally, in the classes of philosophy, it imparts deep and fundamental notions on the questions of the nature and the destiny of man, and the relation of human institutions to both. So, it forms the future men of power and in great measure determines beforehand the character of their public service. As a training school, then, of public leaders, the University is bound to be a great power and to exercise a tremendous influence in the affairs of the nation.

It would be difficult in fact, to overestimate this influence. Through the men it trains and sends out into the world, as also through the writings, addresses, and public activities of its teachers, it in great measure dominates the lives of the people, and even fashions the character and destiny of the nation. It reaches out into every remotest corner and into every department of the nation's life, and thus all, from the men who sit in the highest courts and legislative halls, down to the little child at its desk in the rural school, fall directly or indirectly under its power, and consciously or unconsciously live out their lives under its all-directing influence. The University is truly a mighty force in the nation's life.

The University, therefore, may well consider that it has serious business in hand, and that it is burdened with heavy responsibilities. The whole nation is deeply interested, and looks on with anxious eyes, trusting but insistent. Happily, this truth is too manifest to need more than passing notice. Certain aspects of this truth, however, because of their special importance, do call for considerable emphasis.

Thus, the University is under heavy obligation to be practical, to keep in close touch with the conditions and problems of the country it serves, and to develop along lines suggested by these conditions and problems. This duty is the more to be emphasized because of the ordinary tendency

of university training to isolate the student from the world of the common people, and because of the danger, always present, of setting a value upon learning for its own sake rather than for its bearing upon the practical concerns of life. It should be, then, not only a seat of learning, but a seat of such learning as will best promote the welfare of the people. Only thus can it be truly at home in the land, and merit popular encouragement and support.

If we examine the universities of the Old World we will find them strong and productive only in so far as they accept and act upon this principle. The worth of every university is measured by the closeness of its contact with the body politic and by the success with which it meets the nation's needs. In every age thoughtful men have recognized this fact, and the story of university reform is the story of earnest endeavors to identify these centers of culture and of learning more intimately with the interests of the whole people.

The university must be a university of the people, keenly alive to the people's needs, devoted heart and soul to the people's advancement politically, socially, and morally. It must ever concern itself deeply and sincerely with the problems of the day, keep well informed of all great movements, and hold itself steadily to the task of grappling with present difficulties and threatening evils. To the university's moulding influence the country sends its chosen youth; these the university must so direct and inspire that on their return to the world of active life, the country may recognize them as its own, citizens of unmistakable worth, men for the people and men for the times.

As the university should be practical, so also it should be conservative; it should hold in high consideration all that the past has bequeathed to the nation, including, naturally, the nation's genius, character and traditions. The human race is centuries old. Each epoch has had its struggles, some leading to failure, some to triumph, some, still unyielding, the perplexing heritage of every age; but all have begotten examples of noble manhood, all have led to the accumulation of rich funds of knowledge, and to the working out of high principles and splendid ideals. These constitute a precious inheritance, to be without which is to be without a veritable treasure, and a most helpful means to happiness and success. These the university must revere and preserve; their benign influence it must foster and diffuse over the face of the land.

Each family of the race has, also, its own proper heritage. Each nation in its evolution has developed institutions, originated laws, formed ideals, worked out far-extending principles and policies, and, even through misfortunes and errors, has wrought glorious achievements, produced noble types of cultured and heroic citizenship. It has also developed a character or genius or spirit, call it what we will, which is the strength of the

national life, and which may not be lost or impaired without far-reaching evil consequences.

The university should hold itself under obligation to treasure and to conserve these results of past labors, sacrifices, and experiences. It should aim to build up the future on the past, upon the institutions, customs, convictions, and ideals, dearly purchased and handed on by those who served the nation through by-gone years. Inspiration and guidance it should seek in the great deeds, noble labors, and splendid victories of other days. It should be, as someone has said, the organ of memory for a country, that what is fairest and truest in the nation's past may be preserved and handed on for the ever more glorious up-building of the nation.

To what the past thus gives, it must add present achievement. It would be pusillanimous slavishly to idolize the past. With the heritage of the ages no people may be content. New conditions create new needs, new problems, and, not least, new opportunities. So, also, life, as it advances, gives new knowledge and new wisdom. The past alone will not suffice, but unfortunate would that nation be which would rashly break with the past and cast aside either carelessly or impatiently the present fruits of the nation's labors and experiences. The university then, must be progressive, but it must be prudent; it must protect the nation against rashness, and must count it a sacred duty to honor and cherish the nation's heritage from the past.

Here in our own American commonwealth we Catholics are deeply interested in university education, for the simple reason that as loyal American citizens we have deeply at heart whatever is of vital concern to the Church and the nation. As devoted members of the Church we are anxious to promote the welfare of the Church, and we know that one way of serving this end is by promoting the welfare of the country. Our very strength in the land and our intimacy with the various phases of the country's life, fortifies and deepens our concern for the country's welfare. Not so long ago we were few in numbers and had scant opportunities for material betterment. Virulent opposition made struggle and sacrifice the necessary conditions for our progress. Today we stand before the country in all the power and grandeur of our giant growth. Our temples of worship, our schools, our cross-crowned homes and asylums devoted to every need of humanity, cover the land from shore to shore. Sixteen millions in number, we share largely in the privileges and responsibilities of citizenship, and through our leaders help in a special way to discharge the national functions and to further national ambitions.

Being thus intimately identified with the nation's life and constituting so large a portion of its people, we cannot be indifferent to its interests. Whatever effects the country's welfare affects us no less than our fellow-

countrymen of other religious beliefs. Our country's problems are ours; its needs are our needs; and in its destinies are wrapped up our own. Great social, economic, and moral questions, because of the tremendous proportions and the far-reaching importance they have assumed, are today causing grave concern to the thoughtful and sober-minded; they are questions which we, too, must meet not only as patriotic Americans whose national welfare is at stake, but as loyal Catholics whose fundamental beliefs are involved and, in some instances, endangered.

A double interest, then, we have in the welfare of the country, an interest both Catholic and American, and only the stronger for being double. The existence of this Catholic University is an evidence quite as much of our interest in our country as of our interest in our Church. Its office, as we understand it, is to be a strong force for the welfare of Church and State, to train great leaders for the service of both—men of broad views and sympathies, men of deep convictions, high ideals, and noble purposes, whose influence will be always for humanity's greatest good, and who will bring to the solution of every complicated situation the best principles and methods that science and religion can suggest.

The country, then, quite as much as the Church, has reason to desire that this Catholic University should fulfill well its office, and meet generously its responsibilities. Both Church and country are anxious that it should sustain and develop culture and refinement among the people, and that it should send out into the nation trained men keenly alive to the nation's needs, and provided with the best methods and sanest principles wherewith to meet these needs. That it will not fail we may well believe. The Church whose favor and protection it enjoys, has ever been the patron of learning and the custodian of civilization. Her interest and her success in university training are well attested. Paris, Oxford, Cambridge, Bologna, Leipzig, and Louvain, all are hers. No other institution in our country so well knows the people's needs, because none other so closely as she is in touch with the people's life.

Only let this university be true to its office and responsibilities, and no single force can work greater good for the country. To be thus true, it must be in perfect harmony not only with the spirit of faith, but with the spirit of democracy, and the spirit of progress which characterize the American people. It must be in accord with American genius and character, guided by the absolute security of the spirit of God manifested by the teaching of the Holy See.

While perpetuating and emphasizing the precious traditions of the Church, her inspirations, her approved civilizing principles, and her lessons of long experience, she must be also insistent on the preservation of all the glories, all the best institutions and inspirations which a century of effort has won for the American nation. All this, we know, our university sacredly engages itself to do, and so we are warranted in

saying that, in the truest sense, it is and will continue to be an American Catholic University—the great protector and promoter of true Catholicity, the great protector and promoter of true Americanism.

Thus, both Catholic and American, it will be universal and national. Its national sentiment and trend will give it local force. Its Catholicity will keep it in constant and unerring touch with that tremendous spiritual world-power which has maintained the whole truth, among all nations, in all ages—the Chair of Blessed Peter.

Twenty-five years is scarcely a day in the great life which awaits our Catholic University of America. But that brief day has been blessed in many ways by God's providence and wisdom. That God may continue to protect and guide it through all its glorious existence is our fervent prayer today.

## DISCOURSE OF PRESIDENT G. STANLEY HALL ON MEDIEVAL AND MODERN UNIVERSITIES

YOUR EMINENCES:

As a member with you of the Association of American Universities, permit me first of all to express the most hearty "*vivat, crescat, floreat*," which I know all of them feel to the Catholic University of America on this most auspicious completion of the first quarter century of its existence; to congratulate you on the signal achievements of the past, and to express the most earnest hope and prayer that each future generation in *saecula saeculorum* may be marked by a progress of which both you and our country will be no less proud than today. As we see war deepening old and arousing new antagonisms in Europe, should we not solemnly resolve that no divergencies of race, belief or interest, however great, shall ever have the power to rupture the bonds of mutual toleration and amity in our own land, and that the eternal peace of God shall be henceforth evermore firmly established among us?

My theme is "Some Lessons which the Mediaeval Universities Have for Our Own." Only since the epoch-making publication of the Vatican archivist, Denifle, thirty years ago, has it been possible to realize the magnitude of our indebtedness to these institutions, which began humbly and obscurely in the twelfth century, but which grew and multiplied so fast that no less than fifty-five of them were established, thirty-one by popes and twenty-three by Christian princes, more than a century before the discovery of America. In 1503, sixty-one years after the first land-fall of Columbus on the shores of the new world, the University of Mexico was founded, eighty-three years before Harvard, and this, which has been called the last of mediaeval, is also the first of American uni-

versities. For decades the best of them had smaller funds and a poorer independent housing of their own than the weakest of five hundred universities and colleges in this country today. But such was the ardor and enthusiasm of teachers and taught, that if ever there was a university invisible, not made with hands, it was found in each of the three type-universities, Bologna, Paris and Oxford, for these were most widely copied.

They were in no sense fiat institutions made by bulls, edicts or millionaires, but grew inevitably out of the inmost needs of the times. The middle ages had a veritable genius for organizing life and for creating institutions, and it would be hard indeed to name a single general feature of student life, good or bad, a method of teaching or learning, wise or otherwise, an item of organization or control, a theme of rule or statute, or even a form of conferring degrees, of academic festivity or costume, anywhere today that did not originate before the close of the fourteenth century. Fondly fostered as they were, first by the church and then by the state, richly endowed as they were with privileges and immunities, so lush was their growth, that the specifications of their charter and constitutions usually only confirmed an already existing status. The term university then applied to all corporations, had for a long time no relation to the universality of knowledge, and the vast aggregations of students in these *studia generalia* were essentially guilds. Altogether they were as characteristic creations of their day as were feudalism, trial by jury, parliament, or a constitutional king. These universities and the immediate products of their work constitute, in the language of Rashdall, "the great achievement of the middle ages."

Their effect upon the progress of Europe, too, probably can never be paralleled again. Theology, scholastic philosophy, law, civil and canon, the dawn of modern science, and the renaissance of the twelfth century and to some extent that of the fifteenth, are essentially their work. Although the number of students that flocked to the largest of them has been exaggerated, nowhere probably exceeding eight or nine thousand, and although there always were dreamers, dawdlers and sometimes *roués* found among them, the outburst of intellectual ardor which they represent was also on the whole without precedent. Their vital relations with the church gave to learning an element of consecration it had never known before, so that their lessons should be known and laid to heart by all concerned with either the technique or the philosophy of higher education today. They are full of all the charm and freshness of the *juventus mundi academici*.

As imperial Rome tottered and fell, Saint Augustine, whom Harnack calls the greatest personal influence between Saint Paul and the sixteenth century, supplied a surrogate of it in his splendid vision of a new spiritual

kingdom of God or a theocratic state, so again, when the four great schools of classical antiquity, that had lasted a thousand years, dwindled and were closed by the edict of Justinian (529 A. D.), the stupendous problem of reorganizing and reconstructing Europe, submerged by wave after wave of barbarian invasion (340-450 A. D. being the century of migration par excellence), devolved upon the new religion working through the church. Its silent work of organization never ceased, and the universities perhaps deserve to be called its chief instrument to that end.

(1) One of its original creations, unknown in antiquity, was a curriculum or a more or less standardized course of study, by which knowledge was both systematized and graded, and thus the seven liberal arts of the *trivium* and *quadrivium*, which held sway for a millennium, were evolved. To create a good course of study requires the acme of pedagogic sagacity and statesmanship and makes for enormous economy of effort. A curriculum is a *vade mecum* with which to thrice the mazes of knowledges and skills. It seeks to designate in natural sequence the essentials and it saves from by-ways, from wastage of time and effort, and from second-rate sources. It is a trunk line carefully surveyed and facilitated to a maximum of efficiency in attaining a goal. The university only developed higher courses with new material on the basis of the seven muses of Capella.

(2) Again, the very idea of examination was new in the world, and the right to examine and pronounce results was never abandoned even in those periods and institutions where the professorate was stripped of nearly all its other prerogatives. To measure up the knowledge attained at each stage of progress toward a goal, and also, if more incidentally, to calibrate ability, was not only a new but a splendid stimulus. Although standards changed and there were occasionally traces of venality, on the whole the examination was an ordeal so serious that at certain times and places relatively few attempted it.

(3) The degree was a third new creation. It was like a patent of academic nobility, accessible to all of whatever rank or station who could meet its requirements. It brought distinction, privileges and immunities, and master, and later bachelor, were common name prefixes, like doctor with us. As it was a trait of the Roman law to formally inaugurate into every office, so the conferring of the degree became not only a very festive but also to the candidate a very expensive as well as elaborate ceremony, in which he was given an open book, a ring, and a hood, while he knelt and then an embrace, a kiss and a benediction in the name of the Holy Trinity. Only after this was the scholar a full member of the academic guild, and feasting and jubilation followed.

(4) Again, the organization of teachers and learners of different departments into a single institution was another new thing in the world.



This made for breadth of view, gave wholesome emulation and interaction, made for comparison and correlation of different branches of knowledge, and brought the organic unity which helps men to feel that the world is not a chaos but a cosmos with a spiritual unity behind it.

Universal and matter-of-course as this quaternity of agencies now is, it first came into existence in the Occident only five or six centuries ago, and constitutes the first bequest of medieval universities to us. If the institution of this new machinery involved any loss of the spontaneity which marked the culture of classical antiquity, if it has sometimes brought over-conservatism and even retardation, it has more than made up for all this by increasing historic continuity, by diffusing knowledge, by preventing a decline from culture once acquired, by keeping experts together, which is one of the best conditions, and by incitations to them to make new original additions to the sum of human knowledge.

Students might enter, as many did, in the early 'teens, with small attainments save Latin, which was indispensable, but which was tested informally only by the oral questions and answers involved in matriculation. Very few could obtain any degree in less than seven years. For this the tests were, with occasional exceptions, so severe that many never attempted them, a condition happily reversing our present methods of hard entrance and easy graduation.

At Paris, in the fourteenth century, most of the daylight hours were occupied by lectures, often two hours long, no small part of which was dictation. All instruction was oral, for students had little access to books but had to make them. There were other stated exercises, including those attending the two meals at 10 and 6, while early evening was a time of freedom and often of trouble. At first students often sat in the straw on the floor, for some thought this made for the humility and docility proper to the *status pupillaris*, although benches, and still later desks, came into general use.

As to comforts and hardships, candles and fires were too costly for individual rooms, and there was no glass for windows. From two to four pounds of meat could be bought at Oxford for a penny, and it was possible for a student to live on from seven pence to two shillings per week. Amusements were few, and the statutes called play with bat and ball "insolent" and tennis "indecent." Chess was forbidden on "legible" days, and the only athletics were scuffling with each other and perhaps fighting with the people of the town. There were occasional riots and some vice, such as Birdseye has shown on the dark side of student life today. Penalism or fagging of younger for older students was rife. Discipline, authority, control, which was notably lacking at first, developed apace. The occasional floggings of the youthful university stu-

dents which we read of in the beginning, were soon superseded by fines, but only as the college halls developed were students really subjected.

Youth is always gregarious from the age of the street gang, so like the savage tribe up, and of this instinct in adolescent years medieval universities furnish the world its very best illustration. The students at once organized themselves into nations, under a rector chosen from their own number and given unlimited power. Him they characteristically obeyed as unresistingly as a modern athletic team does its captain or coach, deposing him as summarily if things went wrong. Sheldon has shown the genetic connection between these organizations, and the later *Landsmannschaften*, corps, etc., of the German universities, and even the fraternities and other student societies of today. At the law university of Bologna, where attendants were older (from eighteen to forty), wealthier and often benefited or titled, the students came to employ their professors on annual tenures prescribing just what *puncta* of the Pandects they should cover each day, fining them if they shirked a knotty point of the texts they were expounding, binding them by oath not to accept a call to teach elsewhere, to begin and stop on the stroke of the bell, to swear allegiance to masters, to lecture whenever and only whenever there was a minimum number of five students present, and robbing them of nearly every prerogative save only the one to which they clung through many a struggle, that of testing by examinations, and determining whom and how to promote to degrees. This student republic in an age of authority in church and state was thus the diametrical opposite of the unprecedented concentration of power in the hands of the American university president, which reached its acme in the days following the foundations of Cornell, Hopkins, Stanford and Chicago in our democratic land, which was necessary under such conditions, but which Cattell and others here now object to, and which is happily on the wane, deans and head professors now exerting the arbitrary power that presidents did a decade or two ago. But at Bologna on the whole at its best, standards of both teaching and learning were probably kept on the highest mediaeval plane, so that professors in those days never had to chose between Osler's chloroform at forty or a Carnegie pension at sixty-five. Through the entire pre-Reformation period the church stood for academic freedom, and in many a contest culminating in the long struggles between the University of Paris and the Chancellor of Notre Dame, Rome decided against its own local dignitaries in favor of university independence and autonomy, and in a great majority of the many appeals made to her, she sided with the professorate and even with the students against counter-appeals from both spiritual and temporal authorities.

For centuries a favorite method of government was by exacting oaths. All were sworn to obey every old and every new statute, to attend lectures, be punctual, pay debts, not cheat or bribe at examinations, and instead of the roll-call at each lecture students had to swear at the beginning that they would and at the end that they had attended. In some cases there were over forty distinct oaths. Such was the horror of perjury and its penalties that this was long effective, but as oaths continued to multiply it was impossible either to keep them or to learn by elaborate espionage whether they had been broken. If our honor system has historic roots they are here, and at any rate this chapter has both its lessons and its warnings for us. Slowly fines came to take the place of oaths as more effective and more lucrative.

We have the beginnings of university extension in the early and common difference between ordinary and extraordinary instructors, hours, topics and books. Doctors and masters taught in the morning hours in academic rooms, where there were any, the standard topics, and used the most classic texts, while the probationary teaching of intending masters and bachelors and all the work of *repetiteurs*, drill-masters and cursory readings took the second place. A system of assistants and apprentices to whom the professors delegated more and more of their work grew up and all such courses were often given outside academic walls. It was these men at the larger universities who constituted the waiting list for appointments in the smaller universities. Some of them taught on for many years with no higher degree, so that we have here also the beginning of the docent system which has lately become such a burning problem in German institutions, in many of which they have outnumbered the full professors, sometimes almost revolutionizing old statutes and precedents in quest of their rights.

Academic vestments, too, can be traced back with considerable continuity to the original cappa, toga and biretta, of the fourteenth century, where these were mentioned in many a regulation, and though unused at first, came to be required of all. They were of course of ecclesiastical origin. Students were commanded to avoid gaudy lay dress, such as pointed shoes, trunk hose, bright colors, ornaments, also daggers and firearms. The pleat down the back of the standard academic hood today was once a veritable hood to be drawn over the head in bad weather, while the rudimentary pocket in it is what is left of the pouch in which the mediaeval student carried his breakfast or lunch. This costume meant both distinction and immunity.

The induction of new students by older ones by weird and often cruel rites Specht traces back to the student customs of classical antiquity, but they have perhaps never been so elaborate or rubricized as in the middle ages. The newcomer was bullied, hoaxed, badgered, hazed, robbed,

mulcted, without stint. He was a tenderfoot, fledgling or *bejanus*, a wild beast with horns that had to be sawed off, as his ears must be symbolically clipped. He was washed, barbered, fumigated, forced to confess preposterous crimes, and sometimes ceremonially buried and resurrected. In the Italian universities the freshmen were more often a criminal, who was arrested, tried, condemned, sentenced, punished, and sometimes executed, while in the whole system of penalism he was subjected to all the whims and abuses of an older student. Always, however, having finished his purgation, his hardships and his servility end, and he is welcomed with great rejoicing into complete membership in the confraternity, and if the insults and outrages he has suffered rankle in his memory, he can find sweet recompense in inflicting all these indignities on younger men. If we compare all this with Sheldon's compilation of student customs in this day and land, we shall be struck with the ultra-conservatism and the utter lack of originality on the part of modern students in this field.

The impulse to initiate is one of the oldest and most polymorphic of all folk ways. All savages induct pubescent youth into manhood and tribal membership by rites often elaborate and cruel. The ancient mysteries like those of Apollo, Dionysius, Attis, Osiris, and the rest, initiated with arduous and sometimes painful ceremonies, followed by joyous acceptance of the candidate into full communion. The *modulus* of every romance and drama is first trouble and danger, almost to the breaking point, then in the *dénouement* triumphant success, joy and relaxation. Education imposes hard tasks that demand the utmost effort and try out ability, while with the degree comes emancipation from the *status pupillaris*, feasting and sometimes rioting and abandon. Knights and guilds held initiations and Roman custom and even Roman law provided installation ceremonies for all officers. Even the confirmation rites of the church, and conversion, with first the sense of sin and then of acceptance and salvation, follow the same formula. So of this cadencing of life by alternating the influences of its two sovereign masters, pleasure and pain, modelled perhaps on the death and resurrection of nature, religion has given us the supreme example in the world's masterpiece of pathos and ecstasy. Here we have the greatest of all stimuli to climb on the upward "excelsior" way, to escape inferiority, and to make the very most and best of ourselves.

Of this deep undertow of human tendency, student initiations constitute but one-half serious, half parodied outcrop. Thus the soul is given an immunity bath against the two great dangers that as modern psychiatry shows beset its sanity, namely, being overwhelmed by pain or else inebriated by joy. This discipline to the endurance and alternation of extremes like nothing else, gives unity of the soul against all forms of dual personality. It is more than the Aristotelian katharsis, for it brings elasticity

and sanity; it incites to the utmost effort, sublimates and safeguards from passion, and in general unfolds the higher powers of man. To administer this great rhythm in due form and degree by severe tasks that tax energies to the utmost and are then followed by recompense and atonement with self and the world, is the secret of education, which began with public rites and has spread up and down the age scale as civilization has advanced. From the psychological point of view it is the secret of religion and of higher culture as well.

The earliest spontaneous public benefactions to universities were not gifts to faculties or governing boards, but to students. In the fourteenth, and occasionally in the thirteenth century, pious donors began to establish small funds for poor but deserving students. Some specified that the beneficiary should come from a certain family, province, town, or have prepared at a specified school, or that he should in some way give proof of ability or intend to enter the clerical or some other profession. Some of these funds were very small and provided only lodgings, clothing, free beds in hospitals, books, firewood and occasionally free meals. Along with these came the larger gifts for college halls in which students first could, and then must, live. These foundations, *bursae*, stipends, are often pathetic illustrations of public sympathy with able young men seeking higher culture, who are indeed the light and hope of the world, most of all worthy of devotion and service by their elders. In this youth of our modern academic world, young men who sought the pearl of academic wisdom appealed profoundly to the instincts of the higher parenthood of their age. Baumgart fills a large volume with these ancient and often quaint provisions for facilitating students in Germany. Leipzig, for instance, has today nearly 400 distinct funds, the oldest established in 1325, and all together providing for 729 students. The Oxford colleges have 367 of them, besides 480 scholarships and 129 exhibitions. They abounded in France till the legislation of Turgot swept them all away in order that the state might appropriate special funds to such students and thus gather to itself their gratitude, while in Great Britain the principle of *cy prez* has been so applied as to relieve many of these funds from the often absurd conditions of the dead hand. In this country I make out 270 paying graduate fellowships, disregarding those purely collegiate.

Thus in Europe today many a student career is made possible by the gifts of those who four or five centuries ago believed with the Parliamentary Commission who, at the close of their investigation of many thousand ancient bequests in Great Britain, declared in substance that charities devoted to this purpose probably had done church, state, and the world in general greater good than any other form of benefaction.

The emperors of ancient Rome gave special privileges to teachers

and scholars. In 1158 the first of those in the middle ages was granted by Frederick Barbarossa, exempting from attacks or extortion all students going to or returning home from the university, on the pain of a brand of infamy and four-fold restitution. In 1200 as the result of a tavern brawl between town and gown the Provost of Paris was commanded by the King to swear loyalty to students, and they were given a charter of exemption from civil court jurisdiction and supplied with a court of their own. In the same year all chattels of students were exempted from seizure by the civil power for whatever cause. Students must not be interfered with on any pretext and every plaintiff against them must appear before the university court. Even church courts could not try students save in the university town. Then came exemption from taxes, not only of all academic property but usually from all taxes whatever, either by masters or students or even subordinate officials. In 1231 Pope Gregory IX conferred one of the choicest of university privileges, viz, that of suspending lectures. This involved not only sealing up the fountains of wisdom but often a still more dreaded withdrawal of the university to another city, as indeed often occurred. The King of England in 1229 invited the University of Paris, when it happened to be in revolt, to migrate to his country, but the very threat of secession usually brought town authorities to terms and often to their knees. Another choice privilege granted to the masters and scholars was the *jus ubique legendi* first granted by the papal bull in 1292, a privilege persistently sought by and often extended to other larger universities. This authorized the holder to teach without further tests in any university in the world. Cities also sometimes lavished the universities within their bounds with privileges. They paid professors' salaries, exempted them from all kinds of rates and from all civic duties and appointed money lenders for students at about a fourth of the usual interest.

The oldest medieval university, dating back to the tenth and possibly to the ninth century, at the yet older health resort of Salerno, was devoted entirely to medicine, as Montpellier was in large part later. Here we find many of the germs of science, and its original idea was expressed in the sentence of Hippocrates, "God-like is the physician who is also a natural philosopher." To a basis of ancient empirical tradition and practice, Hippocrates and Galen added their epitomes of the experience of classical antiquity, and third and later there came from Saracen and Jewish sources the mystic elements of astrology and alchemy, along with many new remedies, all of which Sprengel's monumental work has used to make the story of the dawn of medicine a fascinating chapter in culture history. Logic and mathematics were propaedeutics, and much dialectic energy was devoted to giving the medical canon systematic form. After a long struggle with the popular horror of mutilating the

human cadaver, not unlike that now against controlled vivisection, the dissection of one male corpse, fresh from the hangman, often in the churchyard, was permitted once a year. As first-hand knowledge of the body increased with growing liberality in the anatomy acts, the old texts were found not infallible, and when in 1482 laymen and even women could finish the six years' medical course and receive degrees, and a little later Vesalius and then Harvey made an end of the old methodism, humoralism, iatrisms, the foundations of modern medicine were laid. Of course, the texts and the knowledge of that day have long since been transcended, but those pioneer medical schools were from the start far in advance of anything the Orient ever knew. At every period they represented the best medical thought and knowledge that then existed in the world, and what is better yet, they supplied the impulses that have issued in the best we have today. Their errors and even superstitions involved a profound and wholesome sense of man's inner union with nature. It was their work that made the great Vienna surgeon, Billroth, plead for a required course in the history of medical science, and such a text Hesser sought to supply. Not only medicine but biological science owes to this type of mediaeval university a far greater debt than it has yet realized.

The chief secular problem of the middle ages was to reorganize the world of business, government and society. Today we seek only to improve what they were obliged to create almost *de novo*. Their chief instrument to this end, as Savigny has best shown us, was Roman law. Deeds and contracts, courts and judicial procedure, inheritance and succession, corporations and charters, the status and rights of the various social classes, the kinds and functions of officials, taxation, crime—all had to be provided for. Besides the Codex of Justinian in twelve books, which was at first all that was known, there came a little later the fifty books of the Pandects, digesting the results of fourteen centuries of legal experience, unknown till Irnerius introduced them at Bologna in the twelfth century, and thus created anew for the modern world the profession of law, which henceforth was taught not as a branch of rhetoric as before, but as a vocation requiring long and special study by itself. Henceforth we are told "law was the leading faculty in by far the greatest number of medieval universities for more than five centuries." The practical effects of this upon European history and the progress of civilization is incalculable. The law universities re-curriculized the law more efficiently than had been done in the *Institutes* or other ancient text-books, and nothing was more congenial to the unique instinct of the mediaeval mind for organization than this written reason or Organon of economic and sociological statecraft. More systematic and comprehensive than many codifications of modern laws, it is still taught

beside them in most European countries. Even the constitution and statutes of the mediaeval, and in many respects those of the modern, French and English university are based on Roman law.

The very year of Abelard's death, 1142, Gratian, inspired by the impulse of the Roman civil law jurisprudence, published another of the great text-books which "took the world by storm," and which became the solid basis of the great superstructure of canon law. The church had already a vast body of decrees, edicts, statutes, decisions of councils and officials, modes of ecclesiastical government, internal and external, laying down the relations between spiritual and temporal authority, comparing Christian and classical culture, specifying the requirements and training for different officials. As Augustine's lofty vision of the city of God had become ever more concrete and real, its administration became no less intricate than that of the state, and hence before this time there had been various unsuccessful efforts to correlate the rules and precedents of religious institutions into a systematic whole. But the *Decretum* at once made canon law also a department by itself, more or less independent of theology, of which it had before been a part, and also distinct from civil law. Thus a new class of students and a new doctorate came into existence. The scope of this new course of study was extremely comprehensive and the method, borrowed from Abelard, was to present both sides in turn of all questions. It is no wonder, therefore, that this new department shaped and is the key for the understanding of church history, not only in those centuries, when it was no less normative of the destinies of Europe than was civil polity, but in our own age.

Finally, how can a veteran, though humble, teacher of philosophy with this theme avoid even in this imposing and competent presence a word touching the most original of all the intellectual creations of the mediaeval world, the scholastic philosophy, the product of four centuries of earnest, acute thinking, by as pure, devout and learned men as have ever striven to explain the universe, a system so praised on the one hand and so disparaged on the other, that the attitude of every historian of philosophy toward it has long been almost a shibboleth of his creed? Happily of late there is some *rapprochement* on both sides of the great divide. On the one it is seen that scholasticism is not a saurian of an extinct species, but a masterly solution of many of those supreme problems of life and mind that always have and always will both challenge and baffle the great intellects which struggle to know what God and man really are, while on the other side it is seen that later thinkers and their systems are given abundant recognition. No philosophy ever undertook so earnestly the stupendous work of harmonizing faith and reason, of unifying the classic culture with the Christian consciousness.



To this end the happiest possible method had been given by Abelard half a century before the first university was founded, in the fifty-eight theses and antitheses of his "*Sic et Non*," in which each of the opposite views, often in extreme form, with a place for even an *advocatus diaboli*, and with copious citations, is alternately presented. By this contraposition of authorities the student is stimulated to his uttermost to find out the way of truth. This became a method of such pedagogic effectiveness that it was followed in Gratian's *Decretum* and in the *Sentences* of Peter Lombard, and became the method of orientation in civil law and even for sometime in medicine and science. Thus came in the fashion of debate, controversy, discussion, and it is the precise method of Abelard which the University of Wisconsin has lately followed in its half dozen extension leaflets on as many themes, outlining both sides of each question, with authorities, for the guidance of the debates it has instigated all over the state. Thus disputations became almost universal. Every student must propound a thesis as a kind of knightly challenge and be ready to maintain it against all objectors. We still find rudiments of this method in almost every European thesis and promotion, while in this country debate, since it spread so rapidly through most of our colleges about 1850 and has now taken on intercollegiate features, is again finding just recognition. In this way the humble third member of the *trivium*, logic, came to a commanding position, and this intellectual jui-jitsu method of attack and defense brought the youthful mind to its very best edge and temper. In its higher aspect it was this method by which the ship of thought was steered between dangerous extremes, trimmed and kept on its true course. Controversy (to change the figure) was the pathfinder that opened up the highway of truth.

Since the hebeinic art of Socrates brought forth concepts, which Plato developed into his ideas, and Aristotle made into categories, they have been the focal theme of all philosophy. Now they have been thought innate in the soul, now moduli in the divine mind after which the world was made, now obtained by induction like the various steps of Porphyry's ladder from the *infima species*, the fixity of which Darwin opposed up to the *summa genera*. They even underlie our problem of "imageless thought" and "determining tendency." Kant assumed an even dozen of them, and Hegel sought to organize them into the ipsissimal nature of God. Thus they have been the key to most of the great problems of the ages. Now as Plato strove to make them a new and ineluctable basis of the state when convictions had crumbled under the disintegrating influence of the Sophists, so the scholastics had to turn to them for the basis of the new spiritual kingdom of man's soul. Thus whether universals were before, after, or in things, was vital to the very existence of higher ideal culture and of ecclesiastical organization and theological

truth. If extreme nominalism be true, there is nothing in the world but isolated particulars, as unrelated to each other as the Lucretian atoms, mind plays little part in knowledge, and every type of idealism is a play of empty words. Empiricism is the only philosophy, and sensationalism all there is to psychology.

On the other hand, if extreme realism be true, ideas are all that is really real, the principle of individuation fades, and things if not persons tend to merge into an ever more generic if not pantheistic background. Between these disastrous extremes a broad and safe middle highway must be opened, and justice done alike to the partial truth of both views. This was precisely the problem of Kant, as it also is of Bergson and Eucken and our contemporary realists, with only minor differences of terminology and connotation. It would be only too trite to show in detail how Occam anticipated Locke in his polemic against needless ideas, how Anselm in his famous argument for God was followed by Descartes, and in his *credo quia absurdum* by Jacobi, who found a light in his heart which went out when he tried to take it into his intellect, or how Albertus Magnus did much of the very work of Trendelenburg six centuries earlier than he, how Bonaventura anticipated Schelling's intellectual intuition, and Fichte's blessed life. But such comparisons, which are endless, belong elsewhere.

The great point is that the scholastic thinkers were pragmatists. Their thinking for the most and best part at least was not aimless speculation or romancing with ideas, nor motivated by the lust of evolving individual systems, but it was practical and all to the end of conserving and advancing institutions and ideal worths which they felt to be so inestimably precious that they transcended every personal or merely cultural end. Theirs was far more the work of the practical than of the pure or theoretic reason. Scholasticism tested thus by a new pragmatic sanction meets it supremely well. It did conserve the countless idealisms of cult and faith, and it made the old the new intussuscept. It also transmitted to later centuries most of the great problems that have never ceased to be the center of philosophical thought. When we have a real and truly genetic history of philosophy, which is still lacking, in which all the even subconscious reverberations of the great schism are transcended, only then shall we realize the inestimable debt that modern owes to mediaeval thinking in these fields. Shall we think the worse of Plato if we agree with Zeller that his thinking was motivated throughout by the desire of saving the state and all that it meant, or of Fichte if his supreme aim was the patriotic one of making his dear fatherland the ego of nations, or of Hegel if we agree with those who regard his system as primarily devised to give a deeper cultural basis to Prussian bureaucracy?

In conclusion, then, while printing and the multiplication of books and the growth of modern literature and especially of science, have vastly changed the method and the subject matter of academic culture and have brought transforming new views of the universe, theology, classics and philosophy have changed far less in either method or subject matter. Here we still have much of the same authority of great texts bespun and sometimes swamped with glosses and notes of lecturing that approximates dictation, and of grammar, which still remains though dictionaries have come. Even in the domain of science, the medieval Latin of the schools has given us an enormous wealth of technical nomenclature. On the side of organization university statutes and their administration, especially in Europe, are still more on the basis of Roman than of modern law. Faculty experts in rules and precedents illustrated the "case system" long before its modern use. While appropriations and endowments have vastly increased and brought with them centralization of control, student life has, until the recent athletic movement, added almost nothing not found in the early days of reaction from the strictness of cloistral rule, if indeed it has not lost much of its pristine freshness and romance. As to the relation of studies to life and to the social, political and religious institutions of their time, no university of our own day has been more practical than its medieval forerunners. The ideals of academic youth are often said to be the best material for prophecy or the best embodiment of the *Zeitgeist*, and we are often told that as Oxford inclines so England will go a generation later; and so as these mediaeval universities led, Europe followed. There is always a sense in which a university does not consist of buildings, endowments or numbers of students, but is a state of mind. It is found wherever a great teacher and a few gifted pupils are gathered together. In all these respects the more we know of the mediaeval universities the more we shall see that we owe them.

G. STANLEY HALL.

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## DISCOURSE OF WALTER GEORGE SMITH, ESQ. ON BEHALF OF THE RECIPIENTS OF HONORARY DEGREES

YOUR EMINENCES:

A gracious duty was assigned to me when called upon to express the thanks of those who have received her academic degrees *causa honoris*, for the first time in the history of the Catholic University of America. That our names should have been selected from among the citizens of the

Republic of letters is a distinction that we accept as bearing it with a corresponding responsibility to aid as far as we may the advancement of truth in all the relations of life. In becoming members of the University we shall share, in spirit at least, her manifold activities with a fuller appreciation of her beneficent mission.

In one of his luminous essays Cardinal Newman defines a university as being "in its essence a place for the communication and circulation of thought by means of personal intercourse through a wide extent of country." Books, he tells us, are the instruments, for they are the record of truth and an authority of appeal, but "if we wish to become exact and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to the living voice."

So, in their wisdom, having regard to the exigencies of American society and the grave necessity for a center of education in the higher learning, the hierarchy of the Church, with the approval of the Father of the Faithful, founded this University. The learning and zeal of its professors have already set their impress upon a generation of students, and as the years pass its value becomes more apparent. We live in an age impatient of authority, yet marked by a yearning desire for improvement. Forgetful of the limitations of our common nature, men think they may bring about an equalization of conditions by legislation, and threaten to remove the ancient landmarks of society to cure the admitted evils of social, political and economic life. Emotion has too often usurped the function of thought, and blind to the lessons of history, we are hurried towards experiments that threaten greater evils than those against which we struggle. Unrest and discontent, fanned by the uneducated and unscrupulous, make doubly onerous the responsibilities of those charged with the care of the Church and of the commonwealth. Whether in the relations of capital and labor, or the administration of law, or the daily duties of common life, fundamental education in the principles of justice is anterior in importance to all others, and this can be found only in those teachings that have come to us from antiquity sanctioned by religion.

All men are not fitted for liberal studies, but those who are should have opportunity so to perfect their natural gifts that they may be of the highest service. The right living of the masses depends upon their right thinking, and in a university, of all places, the canons of right thought should be taught. This University is planned upon broad lines. Its atmosphere is permeated with a religious spirit. Whether the student be pursuing liberal or exact, undergraduate or postgraduate studies, his mind is constantly brought to the contemplation of the ultimate duty of all men—service to his Maker. The reproach of conservatism is levelled at the Church and all of her practical teachings. It is not justly a reproach, it is true she is the great conservator of truth, and the principles of

truth, as reduced to the end and object of man's pilgrimage on earth, have not changed since the divine injunction was formulated, "to serve God and keep His commandments."

In these modern days, when the outcome of false philosophy has proven the fatal results of infidelity to all of supernatural doctrine, the lesson is brought home with overwhelming force that there is no greater catastrophe than emotionalism uncontrolled by the fixed doctrines of right reason. It is not that the spirit of this university is opposed to the necessary and inevitable changes in the concrete application of economic and scientific discovery, but rather in approaching the problems of life we should observe the precedents of preceding generations, holding in the language of Lord Bacon "that antiquity deserveth this reverence that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression."

To all who have received the gift of Faith, it must be a cause of rejoicing that the Catholic University has come into being and after twenty-five years of trial has established herself on foundations so broad and deep that a mighty superstructure may be predicted in the not distant future. To her, as to a pure fountain of truth, the millions of the Church in America will look with confident hope. To those who realize the mighty experiment in democratic government in America, even though they are separated from the communion of the Church, her existence must be a satisfaction, for it is the pledge that self-government and constant pursuit of ever increasing moral excellence are the guiding principles she impresses upon her students.

Here at the capital of the nation, where the lessons of patriotism may be taught in plain view of the inner working of our marvellous political constitution, the just relations of the government to the governed are readily impressed upon the receptive minds of youth. The many and flourishing institutions already in existence when the university was called into being, will not find their usefulness impeded nor their work duplicated. but the higher education for which their own facilities were not intended and for which they are inadequate, will be the capstone of a system that will meet the ideal in a perfect curriculum.

The American people have a just pride in their capital city and gather inspiration from its growing beauty. With a broad wisdom that is yearly fulfilling the designs of the illustrious man whose name it bears, the City of Washington has been conceived on a scale of magnificence that will make it the wonder and admiration of generations. But it is not its material grandeur, its noble monuments, its ornate buildings, its stately avenues, nor the wealth of art, that give it its true distinction in the minds of those who can best estimate the value of human achievement. It is rather the spirit that it typifies which, while responding to the senti-

ment of the masses of the people, recognizes an obligation so to mould its expression that no harm may come to the common weal from hasty judgments or inconsiderate action. This was the teaching of the Father of his Country; this was the spirit embodied in our fundamental political law, and making allowance for the inevitable limitations of human character, this is the spirit which has directed our Government from the beginning.

The underlying motive of every man should be the pursuit of justice and its application to all his varied activities. Truth is the object of his education. All the evils of life can be traced to a deviation from this standard. Whether it be in the character of the individual or of the nation, just so far as from ignorance or design it violates the truth, it is marred and warped from the perfection which is attainable.

These thoughts are truisms, but it is well on an occasion like this to refresh our minds by a recurrence to first principles. The question that must be answered by all who advocate the cause of higher education, is to what end does it exist? Why should men devote their lives to recondite study; why should youth give years to the training of their minds in abstract truth, when life is so short, its material demands so pressing, and competition so keen? Is it not better to leave such pursuits to the few who turn from the busy paths of life to vegetate in self-indulgent reflection, and rather to throw ourselves into the conflict to learn from experience what is best to attain the practical purposes of power and wealth? Such questions as these, though to the man of thoughtful mind superficial, are seriously asked. They must be answered, as they can be, by showing that the laws of our being cannot be violated without grave evil. That "man is not saved by bread alone" but by obedience to the demands of the spiritual nature, which distinguishes him from the lower animal, and that in proportion as he falls away from the ideal that has been set before him by the command of natural reason enforced by Revelation, he loses not alone his nobility but his power to use the opportunities of life even for temporal happiness.

These lessons are sometimes self-taught in the school of experience. That they are so attainable is shown by the whole history of philosophic thought, but it would be reckless indeed to throw away the wealth of accumulated wisdom that has come to us through the ages, and fatuous not to avail ourselves of it when it is in our hands.

Universities have been the centers of thought, the nursing mothers of learning since the beginning of recorded history. From them have radiated the beams of light that have penetrated the darkness of the human understanding and given to the masses the benefit of education. From the educated mind has come that power of coordination which, whether in abstract or material things, has brought into daily use knowledge without

which civilization would not have emerged from primitive conditions. But with these beneficent gifts have mingled many that are evil. Pride of intellect has obsessed profound philosophers, and from seats of learning have gone forth teachings, the evil of which is not alone to be measured in the suffering and degradation that have been their fruits. Education of the intellect is not a guarantee of the pursuit of justice. It must be accompanied by the recognition of the supernatural, or it becomes one-sided and dangerous. The necessity for constant guidance to the young intelligence is an axiomatic truth.

In the belief that the Church in America was called upon to fulfill a duty towards its children, this university has been founded. Already to a great extent, and as the years roll by we may believe it will fully realize, the definition of the great Cardinal whom I have already quoted, as being "a place where inquiry is pushed forward, and discoveries verified and protected, and rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is a place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal of enthusiasm and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, and Alma Mater to the rising generation."

Such is and will be the Catholic University of America, to whose academic honors, Venerable and Eminent Chancellor, we have been admitted. With one voice we give you thanks; we offer you our congratulations as its head and its father, and to it we pledge allegiance, and to you for all you have done and for what you are, we offer homage.

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## DISCOURSE OF VERY REV. DR. JOHN C. CAVANAUGH, C. S. C., ON THE MISSION OF THE UNIVERSITY

YOUR EMINENCES:

The Church as such has no apostolate to art or science. Her mission is to save souls; her business is with the sins and sorrows of men. If she had never inspired an artist or stimulated a scholar her course

throughout the Christian centuries might have been victorious and brilliant. Even if she had repressed the artistic impulse in men and discouraged science, her career might still have been gloriously successful. In the purposes of God her destiny is rounded out when she teaches men divine truth, when by her sacraments she floods their souls with grace, when by her moral precepts she guides the actions of men to virtue.

The Church, then, has no direct mission to scholarship or refinement or the arts of civilization. But because in the fulfillment of her sublime destiny as the teacher and guide of mankind she has felt constrained to make use of all the aids and instrumentalities by which men may be influenced for their betterment, the Church, as a matter of fact, is found in history to have been the fruitful mother of universities, herself the supreme school of philosophy and music and poetry and eloquence and sculpture and painting and architecture. It was she who inspired Augustine and Aquinas; for her Palestrina sang; Dante, the glorious voice of ten silent centuries, is merely her theology set to music; the golden speech of Chrysostom and Bossuet and Lacordaire was uttered in her service. To body forth her white and beautiful thought Michael Angelo and Canova populated the world with images of grace and strength; to express her spirit Raphael and Angelico painted. At her call the cathedral-builders, with minds anointed of God, first dreamed their dream of beauty before stone and glass and wood, at the bidding of industry, leaped into their places to fulfill the architect's dream. In the sunshine of her favor the historic universities of the world blossomed out of the believing mind and the loving heart of her children. Each form of exalted human endeavor had its work to do for mankind in her service; and so it must ever be.

What, then, is the mission of this great school? They who baptized her in the lustral waters of faith crystallized her meaning and her destiny when they named her the Catholic University of America. As Catholic she is a child of the Church; as a University she is the alma mater of learning; as existing in America she is dedicated to democracy. Her mission, then, is to perpetuate the ancient friendship of the Church with science and democracy.

Let it not be said that the Church is to be made conformable to what is called the thought and the science of the day; out of that mistaken purpose arose Modernism. Let it not be said that the Church must align herself with the aspirations of the people for personal liberty; out of that error grew Socialism. It is the sublime boast of the Church that she remains the one eternal and unchanging thing in a world of death and change. Her corner-stone is the immutable and imperishable Christ. She was divinely orientated forever on the morning of her birth. Like Christ, being lifted up, she draws all things to herself. She goes not as a suitor



to either science or the people; by a necessity of her being learning must come to her as a handmaid to a queen, life must come to her as a child to a mother.

The historic attitude of the Church to science is one of queenly favor and condescension. The Church cannot abdicate her queenship; science may not fail in loyalty. The Church cannot abandon her motherhood of man; the multitude may not revolt against her maternal authority. It is the duty of such a school as this to make a synthesis of science and democracy with faith and to lead them to their place of honor at the feet of the Church of God.

Catholic scholars have an undying conviction that there is nothing in all the content of human knowledge to disturb the simplicity and purity of Catholic faith. They do not fear what is called modern thought because they know that there is no such thing as modern thought. The term is merely a slogan, a battle cry; and slogans and battle cries are weapons of partisanship and not symbols of scholarship. Thought is simply thought, and it is as absurd to speak of distinctively modern thought as it is to speak of blue or yellow thought, almost as meaningless to speak of distinctively modern science—if one considers only the last fifty years, for example—as to speak of aristocratic and plebeian science. If it were necessary for the purposes of Christianity to gloss over or conceal in slightest measure any of the sure findings of philosophy or science in any time or clime of the world's history, that in itself would be persuasive proof that Christianity was not of God. True, many students have permitted themselves to become estranged from the old faith, but this is due, not to any established truth of science or philosophy, it is due rather to the interpretation which these students have chosen to give to the data of the laboratory. The spirit with which men study is often of paramount importance in determining the results of scholarship. If a man has a desire to alienate himself from faith, there will not be wanting justification in his own mind to color the conclusions of those forms of scholarship in which the personal equation plays a part. There is a type of university man who begins with no attachment to faith or perhaps even a lively hostility to faith. It is not difficult for him to read into the findings of the laboratory theories and conclusions which suit the agnostic or the materialistic mood. Those same findings, to the eye of faith, are without difficulty coordinated and harmonized with the teachings of religion rightly understood. In the Catholic University, therefore, there is the largest liberty of research into every problem of life and duty and destiny. Here there must be the largest hospitality for every fact and truth of human knowledge. Here, as elsewhere, there must be unrestricted play for the scientific use of the imagination. Here speculation and theorizing must be as free as anywhere in the world, but the spirit

of them must be reverent. The student must not set out with the purpose of pulling down Christianity for the mere sport of seeing it tumble like a house of cards. Here there must be nothing of that most unscientific and unscholarly desire to separate ourselves wantonly from the spiritual past of the race. Within these halls must live and labor men skilled in all the secrets of science, men familiar with all the content of human thought, men, who in laboratory and lecture room shall push farther and farther into the unknown the outposts of human knowledge, whose passion shall be to enrich the race with deeper and mellowed wisdom. From here must issue generations of younger scholars bearing with them all the fruits of scholarship in every age and land, that they may bring to the colleges and high schools, to newspapers and magazines and books, the assured results of human study, harmonized with the conservative and reverent spirit, warmed and vitalized by Christian faith, illumined and glorified by Christian living.

Such a school as this must also labor in sympathy with democracy. The historic attitude of the Church towards the people has been one of loving and most wise solicitude. No institution that ever flourished among men has been so supremely democratic as the Church. Her founder had not a stone whereon to lay His head. Her first Pope was a fisherman. Her throne is the only throne in all the world that is accessible to every manchild born into the world. Here in America we are a part of humanity's latest and greatest experiment in democracy; but before America was even a dream in the hearts of men, the Church was an ancient reality, leaping straight out of Christ's heart for the love of humanity, conditioned in its essential structure for the service and salvation of humanity. It is true that in certain ages of the world the splendor of the papal throne drew to it the princes and the great ones of the earth, but through all the centuries the Church has been the great exponent of democracy. Her alliance with kings and emperors in the past was merely for the purpose of serving the multitude. She did not feel obliged to change the monarchical form of secular government for the republican; but she knows that mere outward forms of government have little to do with the spirit of genuine democracy—which means a levelling up, and not a levelling down—and that the rights and opportunities of the people may be as faithfully protected under princely as under presidential régime. The problem of democracy has remained ever the same, and ever the same has been her attitude towards it. When her martyrs stood forth in the Coliseum she stood beside them, tear-stained and blood-dripping, to protest against the attempt of Roman emperors to deprive men of spiritual and mental freedom. When in the person of St. Ambrose she stood at the door of the old cathedral in Milan and bade Theodosius stand without in sackcloth and ashes while the faithful prayed for him,

it was to vindicate man's right to liberty and life. And so she has marched triumphantly down the centuries, claiming and receiving the plenary allegiance of the people, admonishing democracy of its duty to obey legitimate authority in the name of God, hurling excommunication here and announcing justice and judgment hereafter upon the tyrant who violated the rights of the people. Today wild-eyed prophets and narcotic dreamers are wandering over the world announcing the political millennium that is to follow upon the rejection of some of the most stable and serviceable institutions of civilization. Seers and clairvoyants dangle before the upturned eyes of humanity the dazzling vision of a Utopia where the richest are poor and the poorest live in abundance. It is the duty of such a school as this to assist religion in ministering to the legitimate aspirations of the democracy to awake them from their iridescent dream while holding them safely anchored to all that is essential in Christian civilization; to formulate a philosophy of action which shall be divinely compassionate of the multitude, and minister to the rights of man without forgetting the rights of God.

Here, then, is the mission of the Catholic University of America: To restore and perpetuate the ancient friendship between science and religion and to make close and enduring the friendship between the children of God and their Heavenly Father. It is the mission in greater or less measure, according to means and opportunity, of every Catholic school.

Today, by none commissioned and wearing no authority, I venture to lay at the feet of this noble school a tribute of admiration from all the Catholic teachers of America. The University, like every other great spiritual enterprise, has passed through vicissitudes, but she has never lacked a marvellous loyalty and devotion—from the illustrious Cardinal of Baltimore, from the hierarchy of America, from officers and faculty and students. Sometimes the service has been heroic; always it has been an inspiring example to us who watched it from afar. In a spirit of loftiest consecration her professors have wrought unsparingly to fulfil her mission, with results that make the world her debtor. Twenty-five years is a brief span in the life of a university when one thinks of the centuried schools of the Old World, but these twenty-five years have been rich in achievement and they have left the University immeasurably richer in promise. That God may abundantly reward the achievement and bless and fructify the promise is the prayer which out of our heart of hearts we send up for you today.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

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# The Catholic University Bulletin

Vol. XXI—No. 5      New Series

MAY, 1915

SILVER JUBILEE ECHOES

NECROLOGY

DANTE SOCIETY

UNIVERSITY ATHLETICS

ORATORICAL CONTEST

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter, December 23, 1907, at the post-office at Washington, D. C.  
under the Act of Congress of March 3, 1879

**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C.,.....

.....

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXI*

*May, 1915*

*No. 5*

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## OUR GRATITUDE TO ST. PATRICK'S CHURCH WASHINGTON, D. C.

Universal satisfaction is expressed for the success of the religious services as carried out in St. Patrick's Church on the morning of our Silver Jubilee Exercises. The presence of the three American Cardinals, of the Apostolic Delegate, and of so many members of the American hierarchy gave to the Pontifical Mass in St. Patrick's a distinction and a splendor never before witnessed in our country. The high altar, embowered in Easter lilies, was a dream of beauty, and the noble ecclesiastical music, executed by the University ecclesiastical students and those of our religious communities, under the direction of Rev. Dr. Abel Gabert, seemed so fitting to the occasion that it won general and hearty approval. The University is very deeply indebted to Rt. Rev. Msgr. Russell, pastor of St. Patrick's Church, and to his devoted clergy, for their brotherly welcome and for countless acts of service and help during the preparations for the Silver Jubilee Exercises. Without their beautiful church and their personal kindness, the Silver Jubilee would have been shorn of much of its charm, and its memory would be decidedly less sweet and pleasing.

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## LETTERS OF CONGRATULATION

From among the numerous letters of congratulation we print the following:

*Rome, April 21, 1915.*

RIGHT REV. DEAR BISHOP:

I need not assure you of my sincerity in wishing much prosperity to the great institution which Almighty God has given to your charge. During the quarter of a century of the University's existence, I have watched its progress and have rejoiced in its success and grieved at its difficulties. Now that the present is prosperous and the future seems



encouraging, I am glad of the opportunity which this celebration gives me of adding another prayer and a cordial "Proficiat" to the many expressions of good will which have come to you from all sides. May God grant many blessings to the University which will do great good for His Church.

Recommending myself to your prayers, I am,

Most sincerely yours in Christ,

D. CARD. FALCONIO.

NEW ORLEANS, LA., *April 13, 1915.*

RIGHT REV. DEAR BISHOP:

This will be presented to you by the Very Rev. F. L. Gassler, V. G., who, as you know, is my personal representative at the University Jubilee Celebration. It would have been a genuine pleasure for me to be present on this great occasion, but my strength is not equal to the exertion. However, Father Gassler will be an excellent substitute. He is devoted to the University and I am sure he will derive real satisfaction and delight from all the evidences of your most successful administration of the affairs of the University and of the high plane on which your unflagging efforts have placed the greatest hope of the Church in America.

I thank you sincerely for the very kind personal references you make in your letter of the seventh instant. As long as I live I shall remain the sincere friend of the University and of its incomparable Rector.

With very best wishes and warm personal regard,

JAMES H. BLENK,

*Archbishop of New Orleans.*

PORTLAND, ME., *April 12, 1915.*

RIGHT REV. DEAR BISHOP:

I had planned for a quiet Easter week and then a visit to Washington, when I could share in the festivities of the University Jubilee, but I felt it a duty to go to the funeral of Fr. Chapon last week and hence must forego the joy of the present week.

I hope that the Catholic University will get all possible glory and pride out of the past twenty-five fruitful years and a new source of strength and inspiration for the future.

It was a great undertaking, and has had its fair share of the storms that test every work of God. I trust that it will come forth triumphant from every other contest with the powers of darkness, and bring about the exaltation of true Catholic education all over our beloved country.

With esteem for the Most Eminent Chancellor and Right Rev. Rector, and with every good wish for a day of joy and inspiration, I am

Yours sincerely in Xt.,

LOUIS S. WALSH,

*Bishop of Portland.*

ST. MARY'S SEMINARY,  
BALTIMORE, Md., *April 24, 1915.*

RIGHT REV. DEAR BISHOP:

I returned to Baltimore from the University celebration of its Silver Jubilee so full of enthusiasm that I thought I would wait a few days to write you my words of most hearty congratulation on the splendid demonstration in which it was my privilege to take part. But I find that my enthusiasm by no means diminishes. In fact, the more I think about the celebration—the impressive and inspiring religious solemnity in St. Patrick's and the Academic Exercises in the afternoon—the more am I impressed with its significance. It bears manifest evidence of the great position which the University has already attained in the Church and among the educational institutions of the country, and it contains unquestionable assurance of marvellous results to follow in the future. Indeed it tells of marvellous results already accomplished.

The University has trained some of our most efficient teachers in college and seminary. Her alumni priests whom I have personally known, have almost without exception maintained their intellectual interests, and often in conditions anything but encouraging. Many of them are occupying positions of responsibility in their dioceses and in religious communities.

Not only will her influence be indefinitely extended in these directions, but it must reach out to still greater things. She imparts the complete and thorough culture which is the ordinary condition of great leadership, ever the supreme need of Church and nation. Without it situations will not be grasped and the best intentions and most earnest efforts will be misdirected.

The University must give us churchmen with the fullest equipment of learning and culture, all impregnated with the spirit of God. From her must come statesmen who have studied the underlying principles of social, economic and political life, not in the light of naturalism and materialism, but in the light of the philosophy approved by the Church and of divinely revealed truth.

There are few perhaps who know how profoundly Father Magnien was impressed by all this and how important a part he had in urging the establishment of the University under the direct control of the Hierarchy. For myself I have never wavered in the conviction that there is no work in the Church of America today which I could for a moment compare in importance to that which must be done by the Catholic University.

"*Prosperere precede et regna*" is the heartiest wish and most earnest prayer of

Your devoted servant in Our Lord,

E. R. DYER.  
*President.*

THE CATHOLIC ENCYCLOPEDIA,  
NEW YORK CITY, April 17, 1915.

RIGHT REV. DEAR BISHOP:

I just want to tell you how happy I am that your Jubilee Celebration came off so well. It gave pleasure to everyone who was fortunate enough to take part in it and I was very glad for your sake that everything moved so smoothly, especially that all the public utterances were so eminently worthy of the occasion.

The memory of a past like that of a university has a prayer for its still greater prosperity in the future, a prayer that is sure to be efficacious because of a confidence inspired by so many blessings.

Sincerely yours, JOHN J. WYNNE, S. J.

VISITATION CONVENT,  
GEORGETOWN, D. C., April 13, 1915.

RIGHT REV. DEAR BISHOP:

On this great anniversary of the founding of the Catholic University of America, with its glorious reminiscences of twenty-five years of growth in religious, intellectual and literary activities, of financial prosperity, not untouched by trial and adversity, of continual and amazing expansion into the educational life of the country, and above all, of fruits of sanctification in individuals, and in the building up of a holy priesthood to edify and adorn our Holy Church in America—on this auspicious occasion none can offer more heartfelt congratulations than the Sisters of the Georgetown Visitation, who have witnessed the growth of this now famous institution, from the first opening of the ground for the foundation to the present magnificent array of buildings—only the nucleus, we trust, of what the future will bring forth.

Under His Eminence, our beloved Cardinal Gibbons, the far-seeing Bishop Spalding, and the eminent Rectors of the University, from the ardent pioneer, Bishop Keane, to its present learned, prudent and successful administrator, these wonderful things have been wrought for God's glory and the saving of souls. Truly the finger of God is here!

In union with the adorable sacrifice of thanksgiving which will arise from our altars on the fifteenth, be assured that our fervent thanks shall ascend to the Blessed Trinity for its benediction in the past, and our prayers to the Sacred Heart of Jesus and Mary Immaculate that the years to come may be laden with still more abundant blessings and still more successful achievements for God's greater glory.

Asking a very special blessing on this occasion so dear to your heart and so signal a triumph for you in the cause of Catholic education, believe us to be, Right Rev. Father, with all reverence,

Your unworthy servants in Our Lord,

THE SISTERS OF THE VISITATION, B. V. M.

*Deus laudetur!*

HOLY CROSS ACADEMY,  
WASHINGTON, D. C. *April 16, 1915.*

RIGHT REV. AND DEAR BISHOP:

I cannot tell you how our hearts were filled yesterday by the impressive ceremony and the superb tribute to the Catholic University and its devoted Faculty. Early yesterday morning our felicitations went out to you in the way that seemed best to us. Holy Mass was offered for your intention, and the Sisters offered their Communion for you. May our dear Lord bless with a special benediction the University, so well begun and so happily continued! And may He shower blessings on its devoted Rector, is the prayerful wish of,

Yours devotedly in the Sacred Heart,

SISTER BERTILDE.

CLARK UNIVERSITY,  
WORCESTER, MASS., *April 19, 1915.*

RIGHT REV. DEAR BISHOP:

Kindly permit me to express my most heartfelt thanks to you for all your great personal kindness and cordiality to me while I was in Washington, which touched me to the heart and which I shall always remember with the liveliest sense of gratitude and appreciation. Besides the personal kindness, I recognized your hand in providing for me the other delightful things and all the most thoughtful attention shown me by Dean Carrigan and Vice-Dean McLoughlin.

Sincerely hoping that you are entirely rested from the strain, which I well realize such an occasion puts upon all responsible for it, and congratulating you most heartily upon the success of everything, the day being to me one of the most impressive of my life, I am

Ever gratefully and affectionately yours,

G. STANLEY HALL.

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## CONGRATULATIONS OF HARVARD UNIVERSITY

THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE TO HIS EMINENCE JAMES  
CARDINAL GIBBONS, CHANCELLOR, AND RIGHT REV. THOMAS J.  
SHAHAN, RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

GREETING:

Harvard University sends its heartiest congratulations to the Catholic University of America upon the twenty-fifth anniversary of its existence.

Gladly availing themselves of the courteous invitation to be represented at the ceremonies commemorating the event, on Thursday, April 15,

1915, the President and Fellows of Harvard College have appointed Jeremiah Dennis Matthias Ford, Ph.D., Smith Professor of the French and Spanish languages, to be their delegate, and have charged him to convey their felicitations.

Given at Cambridge on the tenth day of April in the year of Our Lord, the nineteen hundred and fifteenth, and of Harvard College the two hundred and seventy-ninth.

A. LAWRENCE LOWELL,  
*President.*

## CONGRATULATIONS OF UNIVERSITY OF CHICAGO

CANCELLARIO ET RECTORI UNIVERSITATIS CATHOLICAE AMERICANAE UNIVERSITATIS CHICAGINIENSIS, S. P. D.

Universitas Chicaginiensis Universitati Catholicae Americanae viginti quinque feliciter peractos annos, quibus se totam Reipublicae nostrae dedit consecravique, ex animo gratulatur. Quae ut annis venturis famam eximiam annis iam completis conlectam conservet atque amplifcet, et avidissime optamus et magna cum spe exspectamus.

HENRICUS PRATT JUDSON,  
*Praeses Universitatis.*

JACOBUS SPENCER DICKERSON,  
*Ab Actis Curatorum.*

D. Chicagine

Anno Salutis CDDCCCV a. d. V. Id. Apriles.

ROME, April 21, 1915.

## TELEGRAMS OF CONGRATULATION

From the many telegrams of congratulation we select the following:

BISHOP FARRELLY, CLEVELAND, OHIO

Sorry cannot be with you, best wishes.

BISHOP HANNA, SAN FRANCISCO, CAL.

In the magnificent celebration of yesterday we all take great pride particularly are we of California grateful for the honor bestowed upon Mr. McEnerney.

BISHOP KOZLOWSKI, MILWAUKEE

Utinam mihi vobiscum esse liceret Improviso detentus impedimento non plane totus vobis sum disjunctus Vos siquidem solemnna celebrantes animo amplector ac vobiscum versor Quem vos celebratis dies festus etiam ad

nos pertinet polonos Gaudii igitur ego quoque necnon poloni vobis sumus socii Solemnem diem tot meritorum praeclara memoria faustum Universitati Washingtoniensi gratulamur cui ut per infinitam etiam saeculorum seriem liceat litteras ac humanitatem augere omnibus expectamus votis Universitas Washingtoniensis Sedis Apostolicae benedictione munita vivat crescat floreat ejusque gloria in perpetuum fulgeat.

BISHOP GUERTIN, MANCHESTER, N. H.

Have been unwell since Easter. Regret deeply I cannot attend celebration. Best wishes and prayers for its success.

BISHOP HICKEY, ROCHESTER, N. Y.

Regret inability to be with you today. Best wishes.

BISHOP RYAN, ALTON, ILL.

Most cordial congratulations on Jubilee of University and best wishes for the continuance of the flourishing condition of that great institution.

BISHOP DOWLING, DES MOINES, IOWA

Hearty congratulations on the twenty-fifth anniversary of the University. Its troubles are over, its position assured, its work recognized everywhere under your able guidance. We all have confidence in its future and pledge you our support.

CATHOLIC COLONIZATION SOCIETY, CHICAGO, ILL.

Am sending Father DeVille to represent Catholic Colonization Society and Sunday Visitor. Congratulations and greetings.

J. E. DE VOS.

UNIVERSITY OF PENNSYLVANIA

Sincerest congratulations and best wishes for continued success for the University's unselfish labor in behalf of mankind.

EDGAR F. SMITH, *Provost*.

CORNELL UNIVERSITY

I had planned for weeks to attend your twenty-fifth anniversary celebration, but unfortunately I am confined to my house with a cold. Please accept the congratulations of Cornell University on this happy occasion and our best wishes for the continued prosperity and increasing usefulness of the Catholic University of America. Very cordially yours,

J. G. SCHURMAN, *President*.

AMHERST COLLEGE

Heartiest congratulations and good wishes. Very sorry I cannot bring them in person.

ALEXANDER MEIKLEJOHN.

ST. XAVIER'S COLLEGE, CINCINNATI, OHIO

St. Xavier College, Cincinnati, Ohio, wishes to thank you very sincerely for the invitation to attend the jubilee of the Catholic University of America. As I do not feel able to be away this week, I beg of you to accept our congratulations and best wishes and prayers for the success of the University.

Very respectfully in Christo,

F. HEIERMANN, S. J.

REV. EUGENE LESSARD, MANVILLE, R. I.

Most sincere congratulations, best wishes of prosperity for Catholic University of America.

REV. THOMAS P. HEVERIN, SAN FRANCISCO, CAL.

Dear Bishop Shahan: Greetings from the Exposition City. I rejoice again at your elevation and at the splendid fruits of your labors as rector. May tomorrow's celebration be for you a lifelong and pleasant memory.

REV. DANIEL WALSH, BUFFALO, N. Y.

Sincerely thank you for invitation to attend commemorative exercises. The beneficent influence of the Catholic University of America is world wide. Great indeed on this occasion must be the joy of you who have so untiringly worked out its development. Am deeply grieved that poor health compels me to forego the pleasure of attending, but I rejoice in the privilege of extending my most earnest felicitations and best wishes for both the University and its illustrious rector.

SISTERS OF PROVIDENCE, ST. MARY'S-OF-THE-WOODS, IND.

St. Mary's-of-the-Woods heartily congratulate the Right Rev. Rector and Faculty of the Catholic University of America on the occasion of the Silver Jubilee of the institution. May it ever in God's light "proceed prosperously and reign because of truth, meekness and justice."

SISTERS OF THE HOLY GHOST, SHERMerville, ILL.

Sincere congratulations to the celebration of the twenty-fifth anniversary of the University.

SISTERS OF ST. DOMINIC, SINSINAWA, WIS.

Heartiest congratulations for the Silver Jubilee from the Dominican Sisters at Sinsinawa. The workers in the valleys of our Catholic school system look up today with grateful pride to the mountain peak, our University, and join in your magnificat.

SISTERS OF ST. JOSEPH, ST. LOUIS, MO.

The Sisters of St. Joseph, of Carondelet: Thank God for the past, glory in the present, and ask golden future for the Catholic University of America.

MR. O. H. P. JOHNSON, WASHINGTON, D. C.

Regret I must be with you in spirit only to assist in celebrating twenty-fifth anniversary of the University. Kindly present my compliments to Cardinal Gibbons. May the future bring the blessings and success that are so richly deserved.

O. H. P. JOHNSON.

MR. P. J. O'KEEFE, CHICAGO, ILL.

On this glorious occasion I cordially send greetings and fervent congratulation. May the day be the birth of a silver crowned epoch of stupendous success amid a horizon of empire-wide influence.

LEHIGH UNIVERSITY,  
SOUTH BETHLEHEM, PA., *April 16, 1915.*

MY DEAR BISHOP SHAHAN:

Will you permit me to congratulate you on the celebration of the Silver Jubilee of the Catholic University of America, the exercises of which it was my privilege to attend. The University has had a wonderful growth and it is the wish of all sister educational institutions that the future may be bright and prosperous.

Sincerely yours,

N. M. EMERY,  
*Vice-President.*

ST. JAMES PRO-CATHEDRAL,  
BROOKLYN, N. Y., *April 14, 1915.*

RIGHT REV. DEAR BISHOP:

It is with great regret I find that it will be impossible to be in Washington for the celebration.

I was present at dedication twenty-five years ago; and wished to be with you tomorrow. Many thanks for kind invitation. You will have my prayer that the occasion may be in every way satisfactory for all concerned.

With great respect, yours,

FRANCIS J. O'HARA.

PHILADELPHIA, PA., *April 22, 1915.*

RT. REV. AND DEAR SIR:

It is with a feeling of great thankfulness that I write to you to acknowledge your courtesy to me on the occasion of the recent Silver Anniversary of the Catholic University of America. It was indeed a glorious success from an ecclesiastical, educational and social standpoint and I feel very much honored in having been invited to participate in the ceremony incident to the celebration. That your future will be as successful as the past has been glorious, is the earnest wish and prayer of your obedient servant.

Very truly yours,

FRANCIS LYTTLETON MAGUIRE.



**REV. FRANCIS LOUIS DUMONT, R. I. P.**

On May 11, Rev. Francis Louis Dumont, of the Company of St. Sulpice, passed away at Providence Hospital, in Washington, in the seventy-seventh year of his age. Born in Lyons, France, he came in early youth to the United States, and was for many years engaged in professorial and administration offices at St. Charles College and St. Mary's Seminary, Baltimore, where his excellent mental gifts, his zeal and his exalted concept of the sacerdotal office, made him invaluable. Later Father Dumont came to the University as President of Divinity Hall, which responsible position he filled for seventeen years (1894-1911), winning in those years the confidence and good-will of all, particularly of the numerous young priest-students who recognized in him at all times a true friend and a wise and prudent director, full of patience and gentleness.

Since 1911 he had charge of St. Austin's College, in close proximity to the University, and there devoted himself to the training of the young priests of the Company of St. Sulpice. Last year he celebrated with characteristic modesty the fiftieth anniversary of his ordination to the priesthood. In Father Dumont we have lost a model priest and a sympathetic friend, while the Sulpician community mourns one of the few remaining members of the devoted body of young French priests who came to Baltimore in the sixties and seventies, and toiled thenceforth unceasingly in the humble but all-important training service of the ecclesiastical body. Their names are not loudly displayed, perhaps, in our secular annals, but they are known in the courts of heaven, and even on earth are cherished wherever there are honor, and esteem of the Catholic priesthood, appreciation of its functions, and concern for its constant growth along the noblest lines and in the unbroken traditional spirit of its immemorial history.

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**THE NEW DANTE SOCIETY**

With a view to promoting the study of the Italian language and literature and in particular the works of the great Tuscan, a Dante Society has been organized under the auspices of the Catholic University. At the initial meeting of the new society,

which was held on May 10 at the residence of Rev. Dr. William Turner, in Brookland, Right Rev. Bishop Burke, of St. Joseph, Mo., was elected Honorary President of the society and the following officers were chosen: Right Rev. Bishop Shahan, Rector of the University, President; Very Rev. Dr. Pace, Vice-President; Rev. Drs. Philip Bernardini and Paschal Robinson, Secretaries; and Rev. Dr. Turner, Librarian. The Very Rev. Dr. Dougherty, Vice-Rector of the University, and Dr. Joseph Dunn were elected members of the Executive Committee.

In addition to the general object of the society—which it will seek to attain by special lectures on the life and work of Dante, by the printing of papers dealing with the same subject, by the foundation of reading circles, to be visited by lecturers authorized by the society and by the establishment of a Dante Library at the University—the new society will act as a sub-committee of the General Catholic Committee recently formed at Ravenna, Italy, to take charge of the celebration of the Seven Hundredth Anniversary of Dante's birth which occurs in 1921.

### K. OF C. FELLOWSHIP LECTURES

Under the auspices of the Fellows of the Knights of Columbus Catholic University Endowment, there have been held at the University during the past few months a series of interesting lectures, which have been well attended and enthusiastically received.

The first lecture of the course was delivered by Dr. Charles H. McCarthy, Knights of Columbus Professor of American History at the University. Dr. McCarthy spoke on the "Relation of History to Literature." In this lecture, which was intensely interesting to students of both literature and history, the lecturer pointed out the effect which contemporary history exercises upon the literature of any period.

On Friday evening, March 26, Hon. William Jennings Bryan, Secretary of State, delivered an address in McMahon Hall. The lecture was entitled, "Fundamentals," and in it the speaker developed the free fundamental relationships which man owes; namely, his relationship to government, to society, and to God.



The eloquence of the noted speaker and the beauty of the thoughts expressed in his lecture were warmly applauded by an audience which taxed the capacity of the hall.

On Monday, April 12, the speaker was Thomas O'Hagan, A.M., Litt.D., Ph.D. Dr. O'Hagan chose as his subject, "The Catholic Element in English Poetry." In his lecture, the speaker proposed his theory that while all the masters of English poetry were not members of the Roman Catholic Church, nevertheless in their greatest works they were, almost without exception, intensely Catholic in spirit. The lecture was indeed scholarly and masterly in its critical insight.

On Thursday evening, May 13, Capt. Thomas Hudson McKee, of the United States Army, was the speaker. The lecture was replete with interest, and in it the lecturer drew vivid pictures of a series of great Americans, and throughout his talk introduced numerous intimate details drawn from personal contact with the events or persons he was describing. The lecture was called "The American Spirit."

---

### UNIVERSITY ATHLETICS

The interest of the former students of the University in athletics was strikingly manifested at the last meeting of the Alumni Association held in connection with the celebration of the twenty-fifth anniversary. An invitation to a baseball game on the University field brought forth an insistent demand that the Alumni should be permitted to participate more actively in athletic affairs. On the motion of the Rev. Francis P. Duffy, of New York, it was voted that a statement be sent each year to the members of the Alumni Association, as the best means of promoting a more active spirit of cooperation. A concrete proof of their desire to assist was given by many substantial donations, offered without solicitation, and which amounted to the sum of \$110.

Though the University, from the time of its foundation, has encouraged athletics, no definite steps were taken for their regulation and control until three years ago. After a study of the measures in force elsewhere, a permanent body of officials—the Athletic Council—was appointed, charged with the responsibility

of keeping athletics on a plane commensurate with the high academic aims and standards of the University.

At present all the athletic affairs of the University are under the direct supervision and control of the Council, which is in turn limited in its activities by the regulations imposed by the Rector on the one hand, and restricted financial resources on the other. The executive officer of the Athletic Council is the Athletic Director who has general supervision over all branches of athletics.

The difficult question of eligibility was settled by decreeing that no student be allowed to represent the University who is not pursuing a full course of degree work and who has more than one condition or failure.

A real source of satisfaction is found in the fact that, notwithstanding the limited income for athletics, we have succeeded in enlisting the aid of men as coaches of the teams, whose competence is beyond question and whose loyalty to the University and its spirit is the basis of much of their success. Mr. Charles V. Moran, the athletic director, has been in charge of the baseball team for several years with satisfactory results. Mr. Fred Rice has not only won basketball championships, but has never failed to imbue the teams under his charge with his own gentle and sportsmanlike spirit. Mr. James V. Mulligan in his first year as coach of track, has given earnest of his worth by bringing to the University the relay championship of the S. A. I. A. A. Mr. Fred Nielsen, who assumes control of the football department next fall, is a man of such thoroughly established reputation as player and coach, that real progress in this branch of sport can be confidently hoped for.

On Tuesday, February 23, the Catholic University was admitted to membership on the South Atlantic Intercollegiate Athletic Association. This association, composed of the larger universities in this section of the country, has for its aim to promote a healthy spirit of rivalry among its members and to establish higher and more uniform standards in intercollegiate sport.

On Friday evening, May 7, letters and sweaters were awarded to the following members of the basketball team: Donnelly (captain), Derby (manager), Rice (coach), Keegan, Cartwright, Hinchcliffe, White and Caffrey. A special award was made to



Mr. John R. Lambert, a former captain, who though unable to play this year, gave solid aid in the preparation of the team.

Mr. Daniel F. Keegan, of Pittsfield, Mass., guard on the basketball team for two years, has been chosen captain for 1915-16.

So far, the baseball team has won eleven out of fifteen contests. Victory for the first time over Harvard was gained in a ten inning game by the score 2-1. The team of the Naval Academy defeated us this year at Annapolis by a score of 4-2.

### FIRST ANNUAL ORATORICAL CONTEST

Under the auspices of the Leo XIII Lyceum, the First Annual Oratorical Contest, open to all members of the Lyceum, took place in the Assembly Room, McMahon Hall, May 17, 1915, at 8 p. m. The judges were Right Rev. Msgr. William A. Fletcher, D.D., of Baltimore; Mr. James D. Maher and Mr. Edward A. Walsh, of Washington. The chairman was Mr. John M. Russell, '15, of Connecticut.

The speakers were the following:

|  |               |
|--|---------------|
| Edward A. Rumler, Philosophy, '17..... | Michigan      |
| Alfred J. Ouellette, Letters, '18..... | Minnesota     |
| William B. Davie, Law, '15.....        | California    |
| Edward Killion, Philosophy, '16.....   | Massachusetts |
| John M. Zerbey, Philosophy, '16.....   | Pennsylvania  |

The first prize of \$25, offered by Rev. Dr. James W. Malone, of Scranton, Pa., was won by Mr. William B. Davie, '15, of California. The second prize of \$15, offered by Rev. Dr. P. J. Murphy, of Olyphant, Pa., was won by Mr. Alfred J. Ouellette, '18, of Minnesota. An excellent musical program was provided by the Catholic University Orchestra.

The evening program follows:

|   |                               |
|---|-------------------------------|
| "Home Circle".....                            | Catholic University Orchestra |
| Opening Remarks .....                         | Chairman                      |
| "Independence of the Philippines".....        | Edward A. Rumler              |
| Solo—"Invictus" .....                         | John W. Croll                 |
| "The Ballot" .....                            | Alfred J. Ouellette           |
| Solo—"The Little Grey Home in the West" ..... | William J. Ryan               |
| "The Nation's Menace".....                    | William B. Davie              |
| "Melody of Love".....                         | Catholic University Orchestra |

"The Other War".....Edward L. Killion  
 Solo—"Who Knows".....John W. Crolly  
 "Broadmindedness" .....John M. Zerbey  
 "Cecile".....Catholic University Orchestra

Our thanks are due to Rev. John J. Featherston, Vice-President of Albert Hall, for the preparation of this oratorical contest and to Rev. Joseph L. Kelly for the conduct of the musical program. It is expected that henceforth the Annual Oratorical Contest of the Leo XIII Lyceum will prove an attraction of the highest order.

## THE CATHOLIC UNIVERSITY: ITS TRUE PURPOSE

From the *Catholic Northwestern Progress*, of Seattle (April 23) we reprint the following paragraphs of a lengthy article dedicated to our Silver Jubilee Exercises. The author is a non-Catholic, Mr. Dudley G. Wooten, a lawyer of distinction and author of standard works on the history of Texas. His noble and elevated views of the purpose, standards and work of the Catholic University, and his correct appreciation of its place in our American educational life will commend his words of approval to all our readers. We thank him heartily for this generous utterance.

The incalculable value of an institution like the Catholic University of America in a country situated and conditioned as is ours at this time cannot be ignored, quite apart from its particular relations to the mission of the Church. Such an establishment has an importance and an influence for good that reach far beyond the mere utility of its service in upholding the faith and promoting the teachings of Catholicism: its significance is nation-wide and its contribution to the Christian civilization of the age in the foremost country of the globe is inestimable and must prove illimitable. At no time in the history of the world and in no other land on earth was there ever greater need for just such influences as it embodies and perpetuates.

### RIGHT AIM OF EDUCATION

It represents Catholic culture, which is to say Christian education. Christianity, unlike any other system of belief and conduct the world has ever known, bases its claim to superiority upon the fundamentals of true education, personal and social, and it predicates its entire system of culture upon two essential propositions: First, that education seeks the elevation and development of the individual in all of its faculties, spiritual, intellectual and physical, not according to the model of some ideal per-

fectibility of the economic man, but according to the actual perfection of the only Perfect Person the world has even seen, who was not the product of social evolution or of artificial nurture, but the practical and living exemplification of Divinity made Man; and second, that organized society, to reach its proper and ultimate perfection, must be composed of individuals thus educated and perfected, living together in their human relations according to the precepts and principles of the only Perfect Man in history. It repudiates the doctrine that social existence can reach its perfect stage by arbitrary methods of human regulation and compulsion, and it denies that scheme of life that predicates its claims to success upon sociological theories and economic ideals. It rejects the authority of the State as the source and arbiter of all rights and interests, and it contravenes that social and political philosophy that proclaims the "public weal" as the supreme standard and the ultimate aim of civilized humanity. It regards human happiness and progress, in their highest realization, as only possible under the rule of those personal and associated virtues that are inculcated by Christian teachings and were actually incarnated in the Founder of Christian faith and morals, and it contends that the recognition, development and perfection of these virtues of soul, mind and body are the end of education and the consummation of earthly existence.

#### CHRIST, THE PERFECT MODEL

It puts a limit to all speculations, theories and plans for social justice and individual improvement, by accepting Christ as the model of personal perfection and the authoritative teachings of His Church as the standards of social advancement. Under its inflexible and universal canons of conduct and intercourse, there is no room and no necessity for the absurdities and indecencies of eugenics, hygienics and all the other vagaries of socialistic paternalism. This, in brief, is what Christian culture as expounded in the Catholic institutions of the country stands for, and it is the supreme exhibition of this kind of culture that the Catholic University of America is seeking to attain.

In the serene and self-sufficient atmosphere of a great Catholic university, where truth is revered and taught for its own redeeming qualities, where the standards of Divine authority upon all the problems of personal and social life are recognized and enforced, where the lessons of history and experience are not despised but cherished and analyzed, where the calm spirit of scholarship and the clear light of wisdom dominate the purpose and crown the achievements of true education, we do not find the ruthless iconoclasm and feverish radicalism that threaten all that is venerable and valuable in the past records of human effort, as well as all that is hopeful and sustaining in the future development of the race. From the tumult and the shouting and the desolating doctrines of modern materialism we turn to such an institution, as to "the shadow of a great rock in a weary land."

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## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



# THE CATHOLIC UNIVERSITY OF AMERICA

Instruction Especially Adapted to the Needs of Lay Students  
Is Provided in the Four Following Schools of This University

## LAW SCHOOL

**UNDERGRADUATE DEPARTMENT** prepares young men for admission to the American Bar. Its courses of instruction cover three academic years and lead to the degree of Bachelor of Laws. Applicants for admission must have received a four years' High School Education or its equivalent.

**GRADUATE DEPARTMENT** affords students an opportunity for the scientific investigation of the more important branches of the Common Law. Its courses lead to the degrees of Master of Laws and Doctor of Law. Applicants for admission must have received a Bachelor's degree in Arts or Science and the degree of Bachelor of Laws.

## SCHOOL OF PHILOSOPHY

includes the following departments: Scholastic Philosophy; Modern Philosophy; History of Philosophy; Psychology; Ethics; Education; History; Sociology; Economics and Politics.

**UNDERGRADUATE DEGREE COURSES** receive graduates of a four years' High School and offer courses leading to Bachelor of Arts and Bachelor of Philosophy.

**GRADUATE DEGREE COURSES.** Applicants must have the Bachelor's degree in Arts, Philosophy, Letters, Science or Theology. The degrees conferred are Master of Philosophy and Doctor of Philosophy.

## SCHOOL OF LETTERS

is composed of the following departments: Comparative Philology; Sanskrit; Semitic and Egyptian; Latin; Greek; Celtic; English; French; German; and Spanish.

**UNDERGRADUATE DEGREE COURSES** accept graduates of a four years' High School and the degrees obtainable are Bachelor of Arts and Bachelor of Letters.

**GRADUATE DEGREE COURSES.** Students who have already received the Baccalaureate degree are permitted to take courses leading to the degrees of Master of Arts; Master of Letters; Doctor of Philosophy; and Doctor of Letters.

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embraces the following departments: Mathematics; Chemistry; Physics; Mechanics; Astronomy; Biology; Drawing; Architecture; Civil Engineering; Electrical Engineering; and Mechanical Engineering.

**UNDERGRADUATE DEGREE COURSES.** Applicants must either pass the entrance examination or present certificates showing equivalent attainments. The following degrees may be obtained: Bachelor of Science; Bachelor of Science in Civil Engineering; Bachelor of Science in Electrical Engineering; Bachelor of Science in Chemical Engineering; Bachelor of Science in Mechanical Engineering; Bachelor of Science in Architecture; Bachelor of Science in Architectural Engineering; Bachelor of Arts; and Bachelor of Arts Preparatory to Medicine.

**GRADUATE DEGREE COURSES.** Holders of Baccalaureate degrees who are well prepared for advanced study in their special subject are received. The degrees obtainable are Master of Science; Master of Arts; Doctor of Science; Electrical Engineer; Civil Engineer; Mechanical Engineer; and Doctor of Philosophy.

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THE CATHOLIC UNIVERSITY OF AMERICA,  
WASHINGTON, D. C.

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# The Catholic University Bulletin

Vol. XXI—No. 6      New Series

JUNE, 1915

TWENTY-SIXTH ANNUAL  
COMMENCEMENT

REAPPOINTMENT OF  
RECTOR

DOCTORAL DISSERTA-  
TIONS

THE NEW ST. PAUL'S

TRINITY COLLEGE  
GRADUATION

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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under the Act of Congress of March 3, 1879

**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C.,.....

.....

**The Catholic Historical Review**

A Quarterly Publication of National Character for  
the Study of the Church History of  
the United States

PUBLISHED BY  
**THE CATHOLIC UNIVERSITY OF AMERICA**  
WASHINGTON, D. C.

*Subscription, Three Dollars a Year*

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Washington, D. C., or to the Board of Editors.

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXI*

*June, 1915*

*No. 6*

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## **TWENTY-SIXTH ANNUAL COMMENCEMENT JUNE 16, 1915**

The closing exercises of the Catholic University of America began on Sunday, June 13, with Solemn High Mass in the Chapel of Caldwell Hall. The Rector, the Right Rev. Thomas J. Shahan, delivered the baccalaureate sermon. On Wednesday, June 16, the commencement exercises took place in the Assembly Room of McMahon Hall. The different faculties in their many-colored academic gowns met in Divinity Hall and marched in procession across the campus to the main Assembly Hall, where a numerous host of friends, both of the University and of the students were already gathered. His Excellency, the Most Rev. John Bonzano, apostolic delegate in the United States, presided and conferred the degrees. This year was the largest in the history of the University, the number of degrees being 123 to the students of the University and thirty-six to the students of the Sisters College. As is customary the presentation of candidates for degrees was made by the Deans.

### **THE SCHOOL OF SACRED SCIENCES**

(Candidates presented by the Very Rev. Dr. Aiken)

#### **BACHELOR OF CANON LAW (J. C. B.)**

Bro. Quitman Francis Beckley, O. P., . College Imm. Conc.  
Rev. Charles Ildephonsus Carrick, . . San Francisco, Cal.  
Bro. Daniel Michael Galliher, O. P., . College Imm. Conc.  
Bro. Francis Ambrose Howley, O. P.,. College Imm. Conc.

- Bro. Hyacinth Lawrence Martin, O. P., College Imm. Conc.  
 Rev. Stephen Patrick McGarvey, . . . Altoona, Pa.  
 S.T.B. (St. Mary's University, Baltimore, Md.), 1913.  
 Bro. Charles Gabriel Moore, O. P., . . . College Imm. Conc.  
 Rev. Joseph Julius Petrovits, . . . Harrisburg, Pa.  
 Rev. John Leo Quinan, . . . Halifax, N. S.  
 Rev. Leo Joseph Wissing, . . . Peoria, Ill.

#### BACHELOR OF SACRED THEOLOGY (S. T. B.)

- Rev. William Howard Bishop, . . . Baltimore, Md.  
 A.B. (St. Mary's University, Baltimore, Md.), 1910; A.M. (ibid.), 1911.  
 Rev. William Francis Boldt, . . . Albany, N. Y.  
 A.B. (Holy Cross College, Worcester, Mass.), 1911; Ph.B. (ibid.), 1911.  
 Rev. Charles Ildephonsus Carrick, . . . San Francisco, Cal.  
 Rev. John Justin Cosgrove, . . . Peoria, Ill.  
 Rev. Humphrey Vere Darley, . . . Denver, Colo.  
 A.B. (Sacred Heart College, Denver, Colo.), 1910.  
 Rev. Martin James Drury, . . . New York City.  
 A.B. (St. Joseph's Seminary, Yonkers, N. Y.), 1909.  
 Rev. Michael Joseph Grupa, . . . Omaha, Neb.  
 Rev. Francis Anthony Hemmer, . . . New York City.  
 Rev. George Aloysius Jeffrey, . . . Scranton, Pa.  
 Rev. Carl Johann Liljencrants, . . . Baltimore, Md.  
 Rev. Philip Maher, . . . St. Louis, Mo.  
 Rev. Cornelius Francis McHugh, . . . Scranton, Pa.  
 A.B. (Holy Cross College, Worcester, Mass.), 1911.  
 Rev. Joseph Anthony Mroziewski, . . . Scranton, Pa.  
 Rev. William Thomas O'Brien, . . . Boston, Mass.  
 Ph.B. (St. John's Seminary, Brighton, Mass.), 1910.  
 Rev. Daniel Pius O'Connell, . . . Galveston, Tex.  
 Rev. Joseph Julius Petrovits, . . . Harrisburg, Pa.  
 Rev. Gerald Bernard Phelan, . . . Halifax, N. S.  
 Rev. John Leo Quinan, . . . Halifax, N. S.  
 Rev. Wilfrid Clarence Sharpe, C. S. B., Toronto, Can.  
 A.B. (University of Toronto), 1914.

#### *Students in Affiliated Seminaries*

- Rev. William Arthur Carey, C. S. C., . . . Holy Cross College.  
 Rev. Peter Paul Forrestal, C. S. C., . . . Holy Cross College.  
 Rev. Thomas Aquinas Lahey, C. S. C., Holy Cross College.  
 Litt. B. (University of Notre Dame), 1911.  
 Rev. William Francis Minnick, C. S. C., Holy Cross College.

- Rev. John Thomas Blankart, . . . . The St. Paul Seminary.  
 Rev. Jeremiah Carthage Harrington, . The St. Paul Seminary.  
 Rev. John Raymond McGinley, . . . The St. Paul Seminary.  
 Rev. Donald Alexander McLean, . . The St. Paul Seminary.  
 Rev. John Theobald, . . . . . 'The St. Paul Seminary.

LICENTIATE IN CANON LAW (J. C. L.)

- Rev. Celestine Anthony Freriks, C. PP. S., Collegeville, Ind.  
A.B. (St. Joseph's College, Collegeville, Ind.), 1906.  
 J.C.B. (The Catholic University of America), 1912.  
 Dissertation: "*Congregations of Simple Vows.*"  
 Rev. Peter Felix Hughes, . . . . . Charlottetown, P. E. I.  
A.B. (Laval University), 1909; J.C.B. (ibid.), 1910; S.T.B. (ibid.), 1911; S.T.L. (ibid.),  
 1912; S.T.D. (ibid.), 1913.  
 Dissertation: "*De Constitutione Tribunalis Dioecesanis in Causis  
 Matrimonialibus.*"

LICENTIATE IN SACRED THEOLOGY (S. T. L.)

- Rev. Stephen Patrick McGarvey, . . Altoona, Pa.  
A.B. (St. Mary's University, Baltimore, Md.), 1909; A.M. (ibid.), 1910; S.T.B. (ibid.),  
 1913.  
 Dissertation: "*The Doctrine of Original Sin and Social Progress.*"  
 Rev. Patrick Joseph Temple, . . . . New York City.  
S.T.B. (The Catholic University of America), 1914.  
 Dissertation: "*The Child Jesus in the Temple.*"

THE SCHOOL OF LAW

(Candidates presented by Thomas C. Carrigan, Ph.D.)

BACHELOR OF LAWS (LL. B.)

- Francis Patrick Barrett, . . . . . Litchfield, Conn.  
 Frank William Boyle, . . . . . Warren, Ohio.  
 John William Crolley, . . . . . Scranton, Pa.  
 William Bertrand Davie, . . . . . San Francisco, Cal.  
A.B. (St. Mary's College, Oakland, Cal.), 1911.  
 John Thomas Dwyer, . . . . . Ansonia, Conn.  
 Francis Joseph Glankler, . . . . . Memphis, Tenn.  
A.B. (Christian Brothers College, Memphis, Tenn.), 1912.  
 Yvo Robert Grant, . . . . . Midland, Md.  
 Francis Vincent Hertzog, . . . . . Lansford, Pa.  
 Francis William Hyde, . . . . . Franklin, N. J.  
 Henry Joseph Kelly, . . . . . Poughkeepsie, N. Y.  
A.B. (Holy Cross College, Worcester, Mass.), 1912.  
 Elias Thomas Ringrose, . . . . . New Britain, Conn.

MASTER OF LAWS (LL. M.)

Charles Lacey McClaskey, . . . . . Bloomfield, Ky.  
A.B. (St. Mary's College, St. Mary, Ky.), 1911; LL.B. (The Catholic University of America, 1914.)

Dissertation: "*The Responsibility of Boards of Directors of Private Corporations to Shareholders for Ultra Vires Acts.*"

Joseph Jerome McConville, . . . . . Scranton, Pa.  
B.S. (St. Thomas College, Scranton, Pa.), 1907; A.B. (St. John's College, Washington, D. C.), 1912; LL.B. (Georgetown University), 1914.

Dissertation: "*The Development of Federal Control over Monopolies and Combinations in Restraint of Trade since 1890.*"

DOCTOR OF LAW (J. D.)

Peter Joseph McLoughlin, . . . . . Worcester, Mass.  
A.B. (Holy Cross College, Worcester, Mass.), 1895; LL.B. (Georgetown University), 1897; LL.M. (ibid.), 1898.

Dissertation: "*The Constitution of the United States of America.*"

THE SCHOOL OF PHILOSOPHY

(Candidates presented by the Very Rev. Dr. Pace)

BACHELOR OF ARTS (A. B.)

John Joseph Lynch, . . . . . Dublin, N. H.  
Francis Joseph Morgan, . . . . . Dover, N. H.  
Adolph Irwin Richmond, . . . . . Vienna, Va.  
George Augustine Ward, . . . . . New York, N. Y.  
John McGillicuddy Wiseman, . . . . . Lewiston, Me.

MASTER OF ARTS (A. M.)

Basil Thomas Bonnot, . . . . . Canton, Ohio.  
A.B. (Campion College, Prairie du Chien, Wis.), 1913.

Dissertation: "*The Law of Impeachment.*"

Staunton Edward Boudreau, . . . . . Chicago, Ill.  
A.B. (St. Francis Solanus College, Quincy, Ill.), 1911.

Dissertation: "*The Power of the Federal Government over Interstate Commerce is intended by the Constitution to be Exclusive of State Control.*"

Francis Xavier Coughlin, . . . . . Watertown, N. Y.  
A.B. (Holy Cross College, Worcester, Mass.), 1913.

Dissertation: "*Relation of the Government of the District of Columbia to Unemployment.*"

John Thomas Drury, . . . . . East Lynn, Mass.  
B.S. (University of Pennsylvania), 1911.

Dissertation: "*President Jackson's Use of the Appointing Power.*"

- Brother Elesban Felix, F. S. C., . . . . Philadelphia, Pa.  
A.B. (St. John's College, Washington, D. C.), 1913.  
Dissertation: "*A Study in the Formation of Habit.*"
- James Vincent Giblin, . . . . . Fall River, Mass.  
A.B. (Brown University, Providence, R. I.), 1914.  
Dissertation: "*The Origin, Growth and Present Extent of Federal Jurisdiction over Interstate Railroads.*"
- Ignatius Ambrose Hamel, . . . . . Crookston, Minn.  
A.B. (The Catholic University of America), 1913.  
Dissertation: "*Modern English and American Views of Sensation.*"
- Fergus James McOsker, . . . . . Providence, R. I.  
A.B. (St. Mary's University, Baltimore, Md.), 1910.  
Dissertation: "*Habit Formation and the Teacher.*"
- Arthur James Mannix, . . . . . Winthrop, Mass.  
A.B. (Harvard University), 1914.  
Dissertation: "*Some Aspects of Municipal Accounting With a Few Remarks on Washington, D. C.*"
- Brother Richard, F. S. C., . . . . . Ammendale, Md.  
A.B. (La Salle College, Philadelphia, Pa.), 1914.  
Dissertation: "*A Study of the Monastery Schools of England from the Seventh Century to the Twelfth.*"
- Louis Long Roberts, . . . . . Carlisle, Ind.  
A.B. (Wabash College, Crawfordsville, Ind.), 1912.  
Dissertation: "*The Influence of Nationality on the History of the Renaissance and Reformation.*"
- Henry William Shay, . . . . . Fall River, Mass.  
A.B. (Brown University, Providence, R. I.), 1909.  
Dissertation: "*The Influence of New York on Presidential Elections.*"
- Joseph Henry Weiler, . . . . . Bellevue, Ky.  
A.B. (St. Xavier's College, Cincinnati, Ohio), 1914.  
Dissertation: "*An Examination of the Power to Lay and Collect Taxes.*"

MASTER OF PHILOSOPHY (PH. M.)

- Rev. Michael Joseph Oliver, C. S. B., . Toronto, Can.  
A.B. (University of Toronto), 1910.  
Dissertation: "*The Difference Between Intellection and Sensation.*"

DOCTOR OF PHILOSOPHY (PH. D.)

- Brother Chrysostom, F. S. C., . . . . . New York, N. Y.  
A.B. (Manhattan College), 1881; A.M. (ibid.), 1903.  
Dissertation: "*The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate.*"



- Rev. Othmar Frederick Knapke, C.P.P.S.,  
Carthagen, Ohio.  
A.B. (St. Joseph's College, Collegeville, Ind.), 1906.  
Dissertation: "*A History of the Theory of Sensation from St. Augustine to St. Thomas.*"
- Rev. John O'Grady, . . . . . Omaha, Neb.  
A.M. (The Catholic University of America), 1913.  
Dissertation: "*A Legal Minimum Wage.*"
- Rev. Henry Ignatius Smith, O. P., . . . College Imm. Conc.  
Dissertation: "*Classification of Desires in St. Thomas and in Modern Sociology.*"
- Charles Callan Tansill, . . . . . Washington, D. C.  
A.B. (The Catholic University of America), 1912; A.M. (ibid.), 1913.  
Dissertation: "*The Pennsylvania-Maryland Boundary Controversy.*"
- Sister Antoinette Marie, S. N. D., . . . Trinity College.  
A.B. (Trinity College), 1909; A.M. (ibid.), 1911.  
Dissertation: "*The Attitude of the Church toward Witchcraft during the First Seventeen Centuries.*"

### THE SCHOOL OF LETTERS

(Candidates presented by the Very Rev. Dr. Maguire)

#### BACHELOR OF ARTS (A. B.)

- Joseph Patrick Derby, . . . . . North Easton, Mass.  
Edward Joseph Dowling, . . . . . Holyoke, Mass.  
Richard Edwin Dunn, . . . . . Derby, Conn.  
Charles Harold McEnerney, . . . . . Ansonia, Conn.  
Joseph Vincent Mooney, . . . . . Clinton, Iowa.  
Michael Francis Xavier O'Connor, . . . . . Mittineague, Mass.  
William Joseph O'Toole, . . . . . Gary, W. Va.  
John Michael Russell, . . . . . Waterbury, Conn.

#### MASTER OF ARTS (A. M.)

- Rev. David Baier, O. F. M., . . . . . College of the Holy Land.  
Rev. John Leo Byrne, . . . . . Dubuque, Iowa.  
A.B. (St. Joseph's College, Dubuque, Iowa), 1910.  
Walter Frederick Cahir, . . . . . Cambridge, Mass.  
A.B. (Harvard University), 1914.  
Esmonde Hughes Callahan, . . . . . Augusta, Ga.  
A.B. (Rock Hill College), 1914.  
Rev. Wilfrid Clarence Sharpe, C. S. B., Toronto, Can.  
A.B. (University of Toronto), 1914.

DOCTOR OF LETTERS (L. H. D.)

Brother Zachary Leo, F. S. C., . . . . Ammendale, Md.

A.B. (St. Mary's College, San Francisco, Cal.), 1903; A.M. (ibid.), 1908.

Dissertation: "*Contrast in Shakespeare's Historical Plays.*"

DOCTOR OF PHILOSOPHY (PH. D.)

Rev. John James Jepson, S. S., . . . . St. Austin's College.

A.B. (St. Mary's University, Baltimore, Md.), 1902; A.M. (ibid.), 1903; S.T.B. (ibid.), 1905.

Dissertation: "*The Latinity of the Vulgate.*"

THE SCHOOL OF SCIENCES

(Candidates presented by Daniel W. Shea, Ph. D.)

BACHELOR OF ARTS

Joseph Vincent Byrne, . . . . . Washington, D. C.

BACHELOR OF SCIENCE (B. S.)

William Henry Furey, . . . . . Ansonia, Conn.

John Raymond Lambert, . . . . . Trenton, N. J.

BACHELOR OF SCIENCE IN ARCHITECTURE (B. S. IN ARCH.)

Maurice Saul May, . . . . . Washington, D. C.

A.B. (Mt. St. Mary's College, Emmitsburg, Md.), 1912.

Thesis: "*A Large City Hotel.*"

Robert Joseph O'Neill, . . . . . Washington, D. C.

Thesis: "*Design for a Modern Hospital.*"

Warren Ray Seltzer, . . . . . Washington, D. C.

Thesis: "*An Academy of Fine Arts.*"

BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING (B. S. IN C. E.)

Frank Allen Feild, . . . . . Little Rock, Ark.

Thesis: "*The Chemical Methods of Purifying the Precious Metals.*"

Philip Willard Shepard, . . . . . Washington, D. C.

Thesis: "*The Fixation of Atmospheric Nitrogen.*"

BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B. S. IN C. E.)

Joseph Bernard Corridon, . . . . . Washington, D. C.

Thesis: "*Design of the Floors, Columns and Girders of a Reinforced Concrete Building.*"

George Leo Degen, . . . . . Washington, D. C.

Thesis: "*Design of 440-Foot Railroad Bridge, Bow String Crossing, Bow String, Oregon.*"

Clarence Robert Dooling, . . . . . Denver, Colo.

Thesis: "*Design of Steelwork for Six Story Office Building.*"

John Lawrence Druhan, . . . . . Brooklyn, N. Y.

Thesis: "*Grade Crossing Elimination at Hyattsville, Md.*"

- Charles Eugene Edwards, Jr., . . . . . Washington, D. C.  
 Thesis: "*A Three Hinged Arch Roof Truss.*"
- Ernesto Roman Gutierrez, . . . . . Mexico City, Mexico.  
 Thesis: "*Design of a Masonry Arch Bridge.*"
- Philip Henry Hornig, . . . . . Washington, D. C.  
 Thesis: "*An Elevated Water Tank.*"
- Thomas James Marsden, . . . . . Washington, D. C.  
 Thesis: "*Design of Imhoff Septic Tank for Hall Town, Virginia.*"
- John Elmore McCarron, . . . . . Lynchburg, Va.  
 Thesis: "*Design of a Reinforced Concrete Grand Stand.*"
- Mark Milton Trumbull, . . . . . Washington, D. C.  
 Thesis: "*Design of a Single Track Cantilever Bridge.*"

**BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B. S. IN E. E.)**

- Martin Edwin Lynch, . . . . . Manassas, Va.  
 Thesis: "*The Design of the Logan County, West Virginia, Electric Power Transmission Line.*"
- Edward Aloysius Murphy, . . . . . Washington, D. C.  
 Thesis: "*A Proposition of Changing Over from Alternating Current to Direct Current on the Washington, Baltimore and Annapolis Electric Railroad.*" (With P. J. White).
- Jeremiah Francis O'Donnell, . . . . . Washington, D. C.  
 Thesis: "*A Discussion of the Changing Over of the Present Electrical Power Plant at the United States Soldiers Home, Washington, D. C., from Direct Current to Alternating Current.*"
- Charles Joseph O'Reilly, . . . . . Washington, D. C.  
 Thesis: "*A Critical Study of the Congressional Heat, Light and Power Plant at Washington, D. C.*"
- Peter Joseph White, . . . . . Johnstown, Pa.  
 Thesis: "*A Proposition of Changing Over from Alternating Current to Direct Current on the Washington, Baltimore and Annapolis Electric Railroad.*" (With E. A. Murphy).

**BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING (B. S. IN M. E.)**

- John Aloysius Dugan, . . . . . Washington, D. C.  
 Thesis: "*A Heat Loss Test on Caldwell Hall of the Catholic University of America.*"
- Eugene Ferdinand Page, . . . . . Brooklyn, N. Y.  
 Thesis: "*A Test on the Heating of Graduates Hall of the Catholic University of America, including a Comparison of the Actual Radiation Installed with the Theoretical.*"

DOCTOR OF SCIENCE (D. SC.)

Rev. Daniel Da Cruz, O. F. M., . . . College of the Holy Land.  
Dissertation: "A Contribution to the Life History of *Lilium  
Tennifolium*."

THE CATHOLIC SISTERS COLLEGE

(Candidates presented by the Very Rev. Thomas E. Shields, Ph.D.)

BACHELOR OF ARTS (A. B.)

*Of the Sisters of St. Agnes:*

Sister Mary Clare M., . . . . . Fond du Lac, Wis.

*Of the Sisters of St. Benedict:*

Sister Aloysia, . . . . . Bristow, Va.

Sister Mary Coletta, . . . . . Ferdinand, Ind.

*Of the Sisters of Charity:*

Sister Eveline, . . . . . Mount St. Joseph, Ohio.

Sister Generosa, . . . . . Mount St. Joseph, Ohio.

*Of the Sisters of Charity of the Incarnate Word:*

Sister Mary Benignus, . . . . . San Antonio, Tex.

*Of the Sisters of Divine Providence:*

Sister Mary Hope, . . . . . San Antonio, Tex.

*Of the Sisters of St. Dominic:*

Sister Mary Concepta, . . . . . Caldwell, N. J.

Sister Mary Joseph, . . . . . Caldwell, N. J.

*Of the Sisters of St. Joseph:*

Sister Mary Francella, . . . . . Philadelphia, P.

Sister Mary Rose Anita, . . . . . Philadelphia, Pa.

*Of the Sisters of St. Mary:*

Sister Leo, . . . . . Lockport, N. Y.

Sister Magdalen, . . . . . Lockport, N. Y.

*Of the Sisters of Mercy:*

Sister Mary Borromeo, . . . . . Wilkes-Barre, Pa.

Sister Mary Charles J., . . . . . Manchester, N. H.

Sister Mary Eustochia, . . . . . Pittsburgh, Pa.

*Of the Lay Students:*

Miss Catherine Mitchell, . . . . . Buffalo, N. Y.

MASTER OF ARTS (A. M.)

*Of the Sisters of St. Benedict:*

Sister Mary Adelgundis . . . . . St. Joseph, Minn.

A.B. (St. John's University, Collegeville, Minn.), 1914.

Sister Mary Magna . . . . . St. Joseph, Minn.  
A.B. (St. John's University, Collegeville, Minn.), 1914.

Sister Mary Joseph . . . . . Guthrie, Okla.  
A.B. (The Catholic University of America), 1914.

*Of the Sisters of Charity:*

Sister Mary Agnes . . . . . Mt. St. Joseph, Ohio.  
A.B. (Mt. St. Mary's of the West, Cincinnati, Ohio), 1880.

Sister Mary Gervase, . . . . . Halifax, N. S.

Sister Mary Rosaria, . . . . . Halifax, N. S.

*Of the Sisters of Charity of the Incarnate Word:*

Sister Mary Dymna . . . . . San Antonio, Tex.  
A.B. (College of the Incarnate Word, San Antonio, Texas), 1912.

*Of the Sisters of St. Dominic:*

Sister Mary Alma, . . . . . Newburgh, N. Y.  
A.B. (The Catholic University of America), 1914.

Sister Mary Edmund, . . . . . Sinsinawa, Wis.  
A.B. (St. Clara College, Sinsinawa, Wis.), 1914.

*Of the Sisters of Divine Providence:*

Sister Mary Antonina, . . . . . San Antonio, Tex.  
A. B. (Our Lady of the Lake College, San Antonio, Texas), 1914.

*Of the Sisters of St. Francis:*

Sister Marie Antoinette, . . . . . Stella Niagara, N. Y.  
A.B. (The Catholic University of America), 1914.

Sister Mary Gerald, . . . . . Stella Niagara, N. Y.  
A.B. (The Catholic University of America), 1913.

*Of the Sisters of St. Joseph of Carondelet:*

Sister Mary Edwin, . . . . . St. Paul, Minn.  
A.B. (St. Catherine's College), 1914.

Sister Mary Pius, . . . . . St. Louis, Mo.  
A.B. (The Catholic University of America), 1913.

Sister Rose Beatrice, . . . . . Troy, N. Y.  
A.B. (New York State College for Teachers), 1914.

*Of the Ursuline Nuns:*

Sister Mary Bernard, . . . . . Cincinnati, Ohio.  
A.B. (The Catholic University of America), 1914.

Sister Mary Magdalen, . . . . . Cleveland, Ohio.  
A.B. (The Catholic University of America), 1914.

*Of the Lay Students:*

Miss Margaret Carnel, . . . . . St. Paul, Minn.  
A.B. (St. Catherine's College, St. Paul, Minn.), 1914.

DOCTOR OF PHILOSOPHY (PH. D.)

*Of the Sisters of St. Dominic:*

Sister Thomas Aquinas, . . . . . Sinsinawa, Wis.  
A.B. (The Catholic University of America), 1912. A.M. (ibid.), 1913.

Dissertation: "The Pre-Socratic Use of Psyche as a Term for the Principle of Motion."

This year—the silver jubilee year—has been the most successful in the history of the University. The number of students was 516, the largest since its doors were thrown open. These were distributed among the various schools as follows: School of Sacred Sciences, 48; School of Law, 57; School of Philosophy, 111; School of Letters, 65; School of Sciences, 211. The 1914 summer school for teaching Sisters and women school teachers numbered 506 attendants, and the affiliated Sisters' College enrolled 51 students; Trinity College and other affiliated colleges had 131 students, which made a total of 1,394 in all.

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### **GIFT OF \$25,000 TO THE SISTERS' COLLEGE**

The Sisters' College has been the recipient of a generous gift of \$25,000 from Mrs. Nicholas Brady, of New York, for the erection of the administration building, and ground has already been broken for the same. This building is to be two stories and basement, 50 by 104 feet, built of gray tapestry brick, with red tiled roof. The basement will contain the kitchen, cold storage, dining room and the laboratory of the domestic science school; the first floor, the offices, library and chapel; the third floor, the laboratories of physics, chemistry and biology.

The next building to be constructed is that of the Sisters of Charity of Cincinnati, Ohio, their location having been definitely decided upon. Twenty-four other communities have already selected sites.

The Sisters' College League, which was organized for the building and endowment of the Sisters' College, already numbers hundreds, but will eventually include in its membership many thousands of Catholic men and women of America, especially the former pupils of the Sisters' schools.

Credit for the success of this league is due to the untiring efforts of the Rev. James M. Hayes, for many years rector of the Cathedral of Dallas, Tex., who was selected by the Right Rev. Thomas J. Shahan, with the approval of His Eminence Cardinal Gibbons, for this work.

The college that will arise on this great tract of land, under the

shadow of the Catholic University of America, is not only for Washington and the East, but for all the Sisters of the United States.

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### BISHOP SHAHAN'S REAPPOINTMENT

His Holiness Pope Benedict XV has been graciously pleased to reappoint the present Rector, the Right Rev. Thomas J. Shahan, D. D., for another term of six years. Bishop Shahan's numerous circle of friends throughout the United States, as well as the large staff of eighty instructors and professors under him at the University rejoice profoundly in this well-merited action of the Holy See.

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### LITERARY AND SCIENTIFIC ACTIVITY AT THE UNIVERSITY

From time to time, non-Catholic universities publish bibliographical data of the books, articles, reviews, etc., issued by the members of their teaching body during the academic year, and requests often reach the Catholic University for similar lists. In a large institution such as the Catholic University, it is difficult to trace all the work done by individual instructors and professors. The following partial list is an evidence of the value of such summaries:

BUTIN, R., S. M., *Scriptural Use of the Word "Wine,"* in the *American Ecclesiastical Review*, February, 1915. *The Corpus Scriptorum Christianorum Orientalium*, in the *Catholic University Bulletin*, New Series, March, 1915. *Progressive Lessons in Hebrew* and *Key to Progressive Lessons in Hebrew*, were printed in Leipzig, but on account of the war they cannot be delivered.

DE LACY, WILLIAM H., public lectures as follows: *The Juvenile Court Movement*, Martinsburg, W. Va., January 22, 1915. *Lincoln*, May 23, 1915, in the rotunda of United States Capitol. *Catholic Soldiers and the Lessons of the War*, May 31, 1915, at Mt. Olivet Cemetery, Washington, D. C. *Why*

*Every Knight of Columbus should be an Insurance Member*, published in the *Bulletin* of Washington Council, Knights of Columbus.

DOOLITTLE, ALFRED, has prepared the positions of Circum-polar stars for the *American Ephemeris* for 1917-18. Also determined the positions of Mars for various dates, the results forming part of a publication to be issued by the Nautical Almanac Office.

DUNN, JOSEPH, collaborated with Dr. Lennox in editing *The Glories of Ireland*, published in December, 1914.

GUILDAY, P., *Louvain*, in the *American Catholic Quarterly Review*, October, 1914. *Magna Charta's Centenary*, in the *Catholic Mind*, June 8, 1915. *The New Manual of Church History*, in the *American Ecclesiastical Review*, April, 1915. *Innocent XI and the English Catholics (1676-1689)*, in the *London Tablet*, April 10, 17, 1915. Assisted in editorship of the *Catholic Historical Review*.

GABERT, ABEL L., in progress of publication, *Jubilee Mass* (No. 9 in E flat).

KENNEDY, D. J., O. P., *The Summa Theologica of St. Thomas; Specimen Pages from the Summa, with Charts of the Summa and Latin and English*, Washington, 1914.

KERBY, W. J., *Our Catholic Charities*, in the *Catholic World*, November, 1914. *Conditions and Tendencies in Relief Work*, in the *Catholic World*, April, 1915. *The Ethics of Recommendations*, in the *American Ecclesiastical Review*, March, 1915. *Report of the Third National Conference of Catholic Charities*, 1914. Book Reviews in the *Catholic University Bulletin*.

MCCARTHY, CHARLES H., *The Battle of Lake Champlain*, in the *Catholic World*, September, 1914. *History and Other High School Branches*, in the *Catholic Educational Review*, November, 1914. *Washington, His Allies and His Friends*, in the *Catholic University Bulletin*, December, 1914. *The Santa Hermandad in 1492*, in the *Catholic Historical Review*, April, 1915. Continuation of *A History of England*. Washington, published in the *Columbaid*, February, 1915. Book Reviews



in the *Catholic University Bulletin* and in the *Catholic Historical Review*.

MCCORMICK, P. J., *History of Education*, with an introduction by E. A. Pace. *Roman Catholic Parish Schools*, annual report, United States Commissioner of Education, 1914. *Summer Session of Catholic Sisters' College*, in the *Catholic Educational Review*, September, 1914. *Current Events*, in the *Catholic Educational Review*, 1914-June, 1915. Book Reviews in the *Catholic Educational Review*.

PACE, EDWARD A., *Philosophy and Belief*, published in the *Constructive Quarterly*, December, 1914. Lecture on *St. Thomas and the Ethics of War*, March 7, 1915.

PARKER, J. B., *Notes on the Nesting Habits of Some Solitary Wasps*, published in *Proceedings of the Entomological Society*, of Washington, June, 1915.

ROBINSON, PASCHAL, O. F. M., *Alcune opere recenti su Ruggero Bacone*, in the *Revista di Filosofia Neo-Scolastica*, December, 1914. *Le Septieme Centenaire de la naissance de Roger Bacon a Oxford*, in the *Archivum Franciscanum Historicum*, July, 1914. *Peace Laws and Institutions of the Medieval Church*, in the *Ecclesiastical Review*, May, 1915. Book reviews in: *Catholic University Bulletin*; *Catholic Historical Review*; *American Historical Review*; *Ecclesiastical Review*; *American Catholic Quarterly Review*; *Archivum Franciscanum Historicum*.

SCHNEIDER, J., *A French Course for High Schools and Colleges*, 2nd. Edition, revised and enlarged, 1915.

SCHUMACHER, H., *Christus in seiner Präexistenz und Kenose*, nach Phil. II, 508, Vol. 2. Prize dissertation of the Biblical Institute of Rome.

FIELDS, T. E., *Fourth and Fifth Readers*, in the *Catholic Educational Series*. *Liberal and Vocational Education*, in the *Catholic Educational Review*. *Vocational Versus Liberal Education*, in the *Catholic Educational Review*. *Sex Instruction in the Public Schools*, in the *Catholic Educational Review*. *The Control of Educational Agencies*, in the *Catholic Educational Review*. *The Teacher's Salary*, in the *Catholic Educational Review*. *The Summer Session of the Sisters*

- College*, in the *Catholic Educational Review*. *Vocational Education*, in the *Catholic Educational Review*. *The Cultural and Vocational Aims in Education*, in the *Catholic Educational Review*. Book Reviews, in the *Catholic Educational Review*. Book Reviews, in *Philosophical Review*.
- SHANAHAN, E. T., *Completing the Reformation*, in the *Catholic World*, July, August, September, October, November, December, 1914. *A Returning Caveman*, in the *Catholic World*, March, 1915. *Evolution and Progress*, in the *Catholic World*, May and June, 1915.
- TURNER, WILLIAM, editorial work on the *Catholic University Bulletin*, *The Ecclesiastical Review* and the *Catholic Historical Review*.
- ULRICH, JOHN L., *Distribution of Effort in Learning in the White Rat*, Behavior monographs.

## THE CATHOLIC HISTORICAL REVIEW

The July number of the *Catholic Historical Review*, which is published by a Board of Editors chosen from the different departments of History at the Catholic University of America, Washington, D. C., will contain many items of interest for the history of the Catholic Church in the United States. Among the **ARTICLES** will be one by the Rector, Bishop Shahan, *In Memory of the Late Bishop Maes*. Bishop Charles Warren Currier contributes an interesting paper on *Outlines of Cuban Ecclesiastical History*. The Rev. Dr. Henry, who is well known in historical and musical circles in the United States, writes an attractive biography of Dr. Cummings, of New York, *A Forgotten American Hymnodist*. James A. Rooney, LL. D., whose valuable contributions to the Catholic press for the past five years have done so much to reawaken an interest in Catholic colonial history, writes upon the *Early Times in the Diocese of Hartford*; and the Rev. Henry Schuyler contributes an exhaustive study on *Father Sebastian Rale, S. J., the Apostle of the Abnakis*. The **MISCELLANEOUS** contributions contain the concluding part of the Rev. Raymond Payne's study of the *Leopoldine Association*, an interesting account of a journey made by Walter George Smith, LL. D., to the home of Father Gallitzin,

and an inventory of the archives of the *American Catholic Historical Society*, Philadelphia, by the Rev. William J. Lallou, S. T. L. The department of **DOCUMENTS** is much enhanced by two original manuscripts from the *Purcell Collection* of Cincinnati, one on the foundation of the American College, Rome, and the other on the laws governing the chaplains during the Civil War. The **BOOK REVIEWS** deal with American historical subjects, and in each review special attention has been paid to the Catholic side of the subjects treated. In the department of **NOTES AND COMMENT** the editors have given us a valuable addition to our knowledge of smaller publications such as the history of parishes and dioceses which might otherwise pass unnoticed. The **BIBLIOGRAPHY** continues its *Introductory Note* with an explanation of the value of historical methodology in the study of American history. The warm welcome given to *The Catholic Historical Review* on its appearance in April, 1915, from Catholic and non-Catholic sources is a proof of its value not only for the history of the Catholic Church in the United States but of the country at large. The editors have determined upon treating the whole history of American Catholics with full and minute accuracy of detail, and no more suitable or more congenial home for such historical science can be found than the Catholic University at Washington.

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### TRINITY COLLEGE COMMENCEMENT

The graduating exercises of Trinity College took place on June 10, 1915. On June 6, the Very Rev. Dr. Aiken preached the baccalaureate sermon, *The Pearl of Great Price*, in the presence of the faculty and students of the college and their friends. Among other things, Dr. Aiken said:

"Within these hallowed walls, the practice of religion has been gently encouraged in its sweetest and most attractive forms. And to this practice of religion has been joined instruction of a high order, broad in its scope, varied in its choice of subjects, exacting in its demands of intelligent, serious study, all under the conscientious guidance of teachers of recognized ability and

soundness of faith. There is every reason to hope that your faith has thereby been made more reasonable, more steadfast, more highly prized, absolutely proof against the untoward influences, too often baneful to faith, that you are sure to meet on closer contact with the busy world of thought and action. Here you have had the opportunity to learn how much the true culture of the modern world owes to the inspiration and to the genial influence of Catholic faith. You have gained some acquaintance with the Church's great work of raising humanity to a higher moral plane. You have learned how wonderful in variety and extent are her organized works of charity. You have come to admire the heroic deeds of her saints, the intellectual achievements of her scholars. You have seen how, like a lovely garden, Catholic culture has flowered into a marvelous perfection of the arts that lend to human existence so much of its dignity and sweetness and charm—music, painting, sculpture, architecture, poetry, oratory. In short, you have learned to prize, as you never did before, your Christian, Catholic faith.

"But it is not for yourselves alone that you have thus been blessed and favored. Through that enlightened, ennobling faith you are called to be a help to others. Some of you will take up the profession of teaching. To many will come from time to time opportunities to enlighten others on questions that touch on faith. On all will rest the duty, ever present, ever urgent, of helping by good example. Great is the good done for religion by the woman, no matter how lowly and unlettered, who in daily life gives evidence of a strong, practical faith. But greater by far is the influence for good of a high-minded Catholic woman, who to the exercise of goodness and virtue adds the refinement, the range of knowledge, the breadth of view, the soundness of judgment, that come from superior intellectual training. Women of this stamp are a source of strength in a community made up, perhaps, in large measure of those who share their Catholic faith, but not their educational advantages. They are an encouragement to the weak. They help to raise the tone of society in which they move. They are an effective answer to the vulgar objection, not yet completely stilled, that the Catholic religion takes root and flourishes only where ignorance and superstition abound. For the honor, then, of God and of His holy Church, for the honor, too, of your *Alma Mater*, to whom you owe so much, see to it that you preserve through life that precious pearl of faith with its luster

unspotted and undimmed. May it be your blessed lot, with the help of God's grace, ever to set a high, inspiring example in all that makes life worth living."

Degrees were conferred upon thirty-six graduates by His Eminence Cardinal Gibbons, president of the Board of Trustees of the College. The address was delivered by the Hon. Michael J. Ryan, city solicitor of Philadelphia. Mr. Ryan said in part:

*"Let not the silver cord be broken and the golden fillet  
shrink back."*

"In one of his master-speeches, the eloquent Bossuet declared that 'the King's sons'—and it is equally true of the Kings' daughters—that the King's sons born to the purple speak without emphasis of crowns and sceptres."

Feeling a proprietorship in part of this Class of 1915 and having been made, through four short and fleeting years, to bend to the yoke of its gracious thralldom, I know that crowns and sceptres and themes of mighty import are to them as the air we commoner and less fortunate mortals unconsciously breathe. During vacation periods, I am sure all of us fathers and mothers have been convinced at times of our total lack of real erudition and with the wisest of men we too may exclaim: 'Of the making of books there is no end, and much learning is an affliction of the flesh.' And so it is that in fear and trembling and with due parental trepidation, I rise to play my small part in these splendid ceremonies, with something of that chastened bravado which moved the Marquis of Montrose when he wrote:

'He either fears his fate too much  
Or his deserts are small  
That dares not put it to the touch  
To gain or lose it all.'

YOUR EMINENCE, RIGHT REVEREND AND REVEREND CLERGY, LADIES AND GENTLEMEN: For you all, I know, I speak when I give voice to the hope that these graduates of Trinity will find their future as pleasant as their rosiest dreams have pictured; that the whispers of happiness in their ears may be kept to the fullest promise; that whatsoever places, by God's providence, they may

be called upon to fill, His grace may shelter them and keep them; and that life's evening may see them able to look into their loved one's eyes with the same glances of loyalty and truth and confidence as now—when the morning dawn is only breaking upon their horizons. Today opens for them a new world and all dauntless and determined they look out in confidence upon it. Each has her ambition, her longing, her desire—perhaps not couched as yet in phrase—but nascent and glowing. With the new spirit sweeping the universe, woman finds all fields of endeavor opening to her. Avenues of employment long denied are hers; professions from which she was long barred eagerly welcome her; in the workshops of the world she is becoming man's rival; in trade and traffic, finance and commerce she protests a Salic law; she challenges mastery and proclaims her right to equality. So be it—the real advance of woman is in accord with the history, doctrines, progress, and practice of the Catholic Church. Its God-founder, from His throne of agony on Calvary gave into the keeping of a woman the souls of all the sons of men and on his altars, highest in honor next to His, is She—His and our Mother—'tainted nature's solitary boast.' On Pentecost Day, woman was by law the chattel of man; and in all the Roman Empire, though it 'comprehended the fairest part of earth and the most civilized portion of mankind' and 'though its frontiers were guarded by ancient renown and disciplined valor,' she had no right she could assert against her lord and master on the lottery of whose favor depended joy, sorrow, life, or death. Our Church emancipated woman. By making the union of the sexes a Sacrament registered forever in the Courts of Heaven, and defending through all the centuries the indissolubility by man of the marriage tie, she has made woman man's peer. The rigors of the civil law and the common law against woman's property rights, she has softened, and the progress towards the sweeping away of all inequalities is largely due to her example. The aureole of sainthood in the Catholic Church circles the brow alike of a Monica and an Augustine, or a Theresa and a Loyola, of a Clare and a Francis of Assissi, of a Catharine of Sienna and of a Dominic, of a Jane Frances de Chantal and of a Francis de Sales. In defence of that Church, women as eagerly as men

burned as living torches in the streets of Rome and to vindicate the divinity of its origin and their devotion to the Rock of Eternal Truth, women as joyously as men courted martyrdom and laughed in the face of death, for God. 'Last at the cross, first at the grave'—whatsoever man has done for the Church, that too has woman—exile, prison, the forsaking of all to follow the call, his sacrifices have been equalled by hers. In the establishment of hospitals, asylums and schools; in the grappling with the ravages of pestilence; in the ministering unto the stricken; in the care of the orphan and the helpless; in the braving of the terrors of the deep and blazing the ways of civilization, in the Mission of Christ, women have been foremost; and in this new land of ours in the founding of religious houses having for their purpose the systematic and efficient conduct of all the myriad benefactions and instruments of charity, woman stands first.

But with all the extent and might of their achievements; with all the splendors of their superb humanity; and with all their wondrous success in winning the souls of men for God, there runs unerringly through all the warp and woof of the making of these heroines as the distinctive charm, the golden thread of gentle womanliness.

Let not 'the silver cord be broken and the golden fillet shrink back.'

We could not, if any among us would, turn back the hands upon Time's dial. The age of injustice because of sex is passing and soon will have completely passed away, but let it not take with it the virtues and charms and beauties and graces which have made men crystallize their loftiest yearnings and noblest impulses in 'love' and 'home' and 'sweetheart' and 'mother' and 'wife' and in finding in devotion to pure and gentle woman, Eden without its sin. Elizabeth of Thuringia—foremost and prototype of social servitors; filling high station; ministering to wretchedness; regal in her beauty; womanly in her charity; faithful and loving as wife; loyal to her Church. The warrior maid, lowly in her humility; hearkening to the call that sent her forth on her mission of victory and death for God and country—yet alike in palace and dungeon, at the head of conquering army or tied to the burning fagots in the market place—ever true woman, panoplied

in her maiden modesty which has survived the hatred of centuries and which is crowning her name with radiant glory.

These are but types of the women of our Church and whether the accidents of fortune place you in court or camp or hovel; whether life's wheel in its turning ranges you in business, in the professions, as the mistress of the home, or as spouse of Christ—I pray you ever and always be the Catholic womanly woman.

The age needs the resurgence of the old time teachings. We are drifting from our moorings and the ancient landmarks are being obliterated. Money winning and its hoarding seem to be the test of success. Wealth is the all-enfolding mantle which hides every weakness and effaces every frailty, and in the glamor of its sheen men are blinded to the lessons of history. What hath been, may be; and while the products of our lands and furnaces and looms have found sale in every clime; while the earth has yielded to us its tribute, and the sceptre of supremacy is passing from the old world to the new; while inventions have wrought revolutions and change has been the order of the physical world—the heart of man and woman with its loves, its hates, its passions, its ambitions, its phantoms of delight, its deliriums of sin, is the same to-day by the Potomac, the Thames, and the Rhine as it was in the dawn of history by the Tiber, the Nile, and the Oxus.

All roads once led to Rome. The navies of Carthage proclaimed dominion over the seas. The culture of Greece swayed the intellect of mankind and the glory of the valor of her sons shall endure forever—but all have perished as world powers, even as did the ancient monarchies in the twilight of civilization—not so much from the enemies without as from the foes within their borders. Great fortunes had begotten degraded labor; false culture, luxuries, licentiousness with its attendant crimes; bribery and corruption reigned in high places; honors and office were things of traffic; civic virtue was undermined and destroyed; and there existed no citizenship with virile force to stem the onward sweep of the conquerors.

‘The laws of God are eternal laws,  
The judgments of truth are true.’

In what lies America's hope? From foes without, their menace is shorn of even the possibility of triumph and its pretence



only exists in the conspiracies of designing men—but from the dangerous foes within, the old enemies under new names and taking new forms, this ancient Church of ours, Heaven inspired and freighted with the wisdom of the experience of nineteen hundred years, with its teachings of morality, with its defence of the home, with its making of marriage a sacrament, with its demand for the restitution of ill-gotten gains, with its command to live honorably and act justly to all men, with its making as its living Gospel the Sermon on the Mount—is not only the shield of defence and the weapon of victory, but through you its trained and cultured soldiery is the medium to allay discontent and lead our people on to higher heights and nobler purposes by spreading the Gospel of Peace and making living and real the Angel heralds' message of Good Will.

America is eager for spiritual truth; for it men's hearts are hungering and the possibilities of the Church here are boundless. To know her teachings is to give adherence to her doctrines for the lack of real knowledge of her is the barrier to her progress. She has been the preserver of civilization. By her the arts, the sciences, the literature of the world were treasured and the Testaments, old and new, taught to and written and printed for the people. She abolished serfdom and she dignified labor. She founded the places of refuge for the orphan and the widow. She established the system of relief for the poor and the distressed. She built and endowed hospitals for the sick and the dying. She made her Churches and mighty Temples sanctuaries and places of refuge against tyranny and wrong. She proclaimed and enforced her 'Truce of God.' Her monks like the friars of the great order of St. Benedict were the original conservationists and land reformers of Europe. Her monasteries were 'the repositories of the learning that was and the nursery of the learning that was to be.' Around her bishops' houses grew up the schools that expanded into the great universities like Paris and Pavia and Oxford and Cambridge and Salamanca, and she it was who through her clergy and great teaching orders democratized education and carried knowledge to the masses.

'The Truth shall make you free.'

You of the Class of 1915 have had the splendid advantage of four years of student life in this holy environment of Trinity. You have come in daily contact with the sainted women who have dedicated themselves upon God's altars for you. Their piety and learning have molded aright your characters and intellects in these your plastic years and now you are about to go forth crowned with the dignity of a degree. With it comes a trust and responsibility, for you are types of a class which we all rejoice is becoming more numerous every year, the trained and cultured Catholic woman, in whose future lies the destiny of the republic.

You may walk the flowery fields of success, and so I wish for you; but bruised and broken you may tread the rugged road of adversity. Wealth and place and honor may or may not come to you—but each of you has within herself the power to win the real victory and receive the fadeless crown by putting into practice the precepts of the Master and Teacher of all, of whom the highest praise was uttered in the phrase, 'He went about doing good.'

To you, everywhere and always, will come opportunity, for it is messaged as the music of the spheres: As you do it to these the least of my brethren you do it unto Me—and 'shining like the stars for all eternity' will be you who loyal to the spirit of Trinity, unfalteringly cling in reverent adoration to the Ancient Church; modeling life's conduct by the standards, old yet ever new, which have guided in the ages gone the mothers of your race; for in the days of trial and sorrow and temptation which must come to you as to every daughter of Eve, you shall, in the real spirit of the 'Communion of Saints,' feel the strengthening pulse-throbs of the mystic cords binding daughter unto mother's heart, bridging time and space and linking Earth and Heaven.

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## CANDIDATES FOR DEGREES

### MASTER OF ARTS

Mary Josephine Mahoney      Lowell, Mass.

A. B., Trinity College, 1914. Subjects: French and Spanish.

Thesis: *Quelques Salons Littéraires du XVII<sup>e</sup> Siècle.*

Elizabeth Zoë Walsh                      Mobile, Ala.

A. B., Trinity College, 1914. Subjects: History and English.

Thesis: *A Comparative Study of the Economic and Social Factors in the Development of Colonial Massachusetts and Virginia. 1607-1775.*

#### BACHELOR OF ARTS

|                             |                    |
|-----------------------------|--------------------|
| Irene Mildred Bragan        | Acton, Mass.       |
| Anna Sophia Clemons         | Montesano, Wash.   |
| Catharine Sheehan Connelly  | Elmira, N. Y.      |
| Mary Frances Evans          | La Crosse, Wis.    |
| Mary Day Fallon             | Worcester, Mass.   |
| Anna Margaret Feenan        | Salem, Mass.       |
| Dorothy Gallagher           | Kansas City, Mo.   |
| Mary Claire Galligan        | Pueblo, Colo.      |
| Ruth Elizabeth Gfroerer     | Chicago, Ill.      |
| Anne Sarachon Hooley        | Nichols, Iowa      |
| Katharine Alice Jackson     | Waterbury, Conn.   |
| Addie Mary Keenan           | Austin, Minn.      |
| Carolyn North Kirwin        | Brooklyn, N. Y.    |
| Marie Anna Kramer           | Canton, Ohio       |
| Gertrude Mary Lane          | Washington, D. C.  |
| Loretta Rose Lawler         | Pittsburgh, Pa.    |
| Elizabeth Anne Leonard      | Wilkes-Barre, Pa.  |
| Mary Louise Long            | Boston, Mass.      |
| Margaret Julia McArdle      | Ware, Mass.        |
| Alice Loretta McCabe        | Clinton, N. Y.     |
| Rena Louise McCarthy        | Danbury, Conn.     |
| Catherine Agnes McCaskey    | Philadelphia, Pa.  |
| Margaret Elizabeth McWeeney | Providence, R. I.  |
| Helen Paula Mahoney         | Roxbury, Mass.     |
| Marguerite Louise Maloney   | Woburn, Mass.      |
| Helen Louise Moore          | Washington, D. C.  |
| Helen Frances Murray        | Troy, N. Y.        |
| Regina Josephine O'Connell  | Marlborough, Mass. |
| Marie Agnes Ryan            | Philadelphia, Pa.  |
| Eileen Katharine Smith      | Fitchburg, Mass.   |
| Mary Dunne Walsh            | Richmond, Va.      |

#### BACHELOR OF LETTERS

Clara Catherine La Follette              Pullman, Wash.

#### BACHELOR OF SCIENCE

|                          |                   |
|--------------------------|-------------------|
| Elizabeth Mary Fennessey | Boston, Mass.     |
| Veronica Mary Judge      | Fall River, Mass. |

### TRINITY COLLEGE DIRECTORY

*Student Government*—President, Marie Ryan; Vice-President, Anne Hooley; Secretary, Katherine Boyle; Treasurer, Anna Lee Pace.

*Senior Class*—President, Mary D. Walsh; Vice-President, Margaret J. McArdle; Secretary, Katharine Jackson; Treasurer, Alice L. McCabe.

*Junior Class*—President, Miriam A. Greene; Vice-President, Sara V. Sharkey; Secretary, Catherine Barry; Treasurer, Esther Garner.

*Sophomore Class*—President, Eleanor McCormick; Vice-President, Zita Donahue; Secretary, Kathleen MacHale; Treasurer, Marie Enright.

*Freshman Class*—President, Marie Scanlan; Vice-President, Susannah Harahan; Secretary, Mabel Reardon; Treasurer, Louise Burns.

### SOCIETIES IN TRINITY COLLEGE

*The Sodality*—President, Irene Bragan; Secretary, Miriam Greene; Treasurer, Louise Welch.

*The Literary Society*—President, Anna M. Feenan; Vice-President, Carolyn M. Kirwin; Secretary, Harvey Smith; Treasurer, Anne Boillin.

*The Dramatic Society*—President, Loretto R. Lawler; Vice-President, Regina O'Connell; Secretary, Frances McManus; Treasurer, Mabel Kelly; Musical Critic, Helen Mahoney.

*The Caecilian Society*—President, Marguerite Maloney; Vice-President, Catherine McCaskey; Secretary, Myrtle Fitz-Maurice; Treasurer, Eleanor McCormick.

*The Current Events Club*—President, Dorothy Gallagher; Vice-President, Anna S. Clemons; Secretary, Marie Unruh; Treasurer, Agnes Neary.

*The Athletic Society*—President, Mary Day Fallon; Vice-President, Vera Judge; Secretary, Mary McCarthy; Treasurer, Zita Donahue.

*The Trinity Christ Child Circle*—President, Catherine McCaskey; Vice-President, Helen Mahony; Secretary, Mary McCarthy; Treasurer, Ruth Cavey.

*Noctes Atticae*—Consul, Margaret McWeeney; Praefectus, Ruth E. Gfroerer; Archon, Anna S. Clemons; Scriba, Frances McManus.

*The Chemical Society*—President, Helen Mahony; Vice-President, Irene Bragan; Secretary, Winifred Monahan; Treasurer, Regina O'Connell.

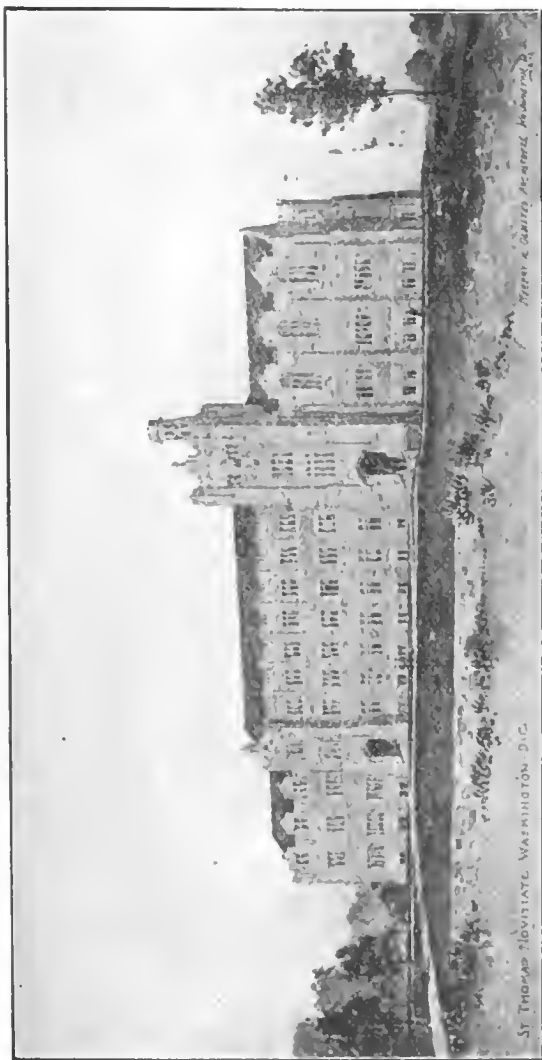
*Consumers' League*—President, Maureen Daily; Secretary and Treasurer, Alvera Killorin; Librarian, Claire Galligan.

### THE NEW PAULIST COLLEGE

The novitiate of the Paulist Fathers, known as St. Paul's College, is situated just south of the Catholic University. Placed in the central eminence of a splendid tract of twenty-five acres, with beautiful woods to the north and the grounds sloping gently away on the other sides; commanding from its Tudor tower an unsurpassed view over the city of Washington and its environs; convenient of access, yet sufficiently removed to secure religious peace and quiet, the college well deserves the praises showered on it and on its location.

From the opening of the University the Paulist Fathers were its staunch supporters, giving not only words of encouragement and prayers, but transferring their novitiate thither from New York and giving the University their then Superior-General, the Very Rev. Augsutine T. Hewit, to be its first Professor of Ecclesiastical History. This close sympathy has continued to the present time undiminished. Students preparing for the work of the Paulist Community have followed courses in the University class-rooms, while members of the Community, notably the Rev. Dr. George M. Searle, C. S. P., and the Rev. Dr. Thomas V. Moore, C. S. P., have given instruction there in Astronomy and Psychology.

On the occasion of the laying of the corner-stone of the new building which took place November 19, 1913, the Right Reverend Rector kindly granted a half-holiday to the students of the University, and he himself with members of the Faculty assisted at the ceremony, which was performed by His Eminence,



ST. PAUL'S COLLEGE

Cardinal Gibbons. An eloquent panegyric was then preached by His Eminence, Cardinal Farley, in the presence of many archbishops, bishops, monsignori, members of religious communities, and distinguished priests. The first Mass was said on the Feast of the Most Holy Rosary, October 4, 1914, by the present Superior, Rev. Robert A. Skinner, C. S. P.

Built in the English Gothic style, of Potomac blue stone with trimmings of Indiana limestone, the college is entirely fire-proof and embodies, together with monastic simplicity, the best approved ideas of modern architecture. It contains six small, separate chapels, besides the main one, class and recreation rooms, libraries, and forty-six living rooms, to which number additions can easily be made.

As the novitiate of a religious community, the college offers instruction and religious training to young men aspiring to membership in the community and to these alone. The course of study is that given in the best American seminaries, with opportunities granted for further investigation in University work. Especial attention is paid to preaching and the solution of the difficulties most commonly urged by non-Catholics against the Church. For the work of the community, the conversion of America, a thorough educational, as well as religious, preparation is necessary and it is desirable that aspirants to the life of the college, which is at once novitiate and scholasticate, should be well equipped before entering. To secure this, financial help is given in deserving cases. The full course of study lasts six years but account is taken of work already accomplished in approved colleges and seminaries.

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### DOCTORAL DISSERTATIONS OF 1915

DANIEL DA CRUZ, O. F. M., *A Contribution to the Life History of Liliun Tennifolium.*

It is a cytological study of the germ-cells of the lily illustrated by eighty drawings and two microphotographs. After mention is made of the methods used in the preparation of the material, the writer presents a detailed description of all phenomena ob-

served from the beginning of the first prophase of both sporocytes up to the fusion of egg and sperm in the embryosac. The most important problems under consideration regard the nature of the chromatic thread prior to synapsis, the nature of synapsis itself and that of the diakinetik chromosomes.

Two different, and, by far, the most important views of the cytologists about the nature of the reticulum, are contrasted. The main facts maintained by the one are: Autonomy of the chromosomes prior to synapsis; longitudinal conjugation of them into pairs during synapsis; that these pairs constitute the diakinetik chromosomes, and finally that the reduction division is accomplished by the longitudinal splitting of the elements of each pair. The other maintains that, prior to synapsis, the somatic chromosomes fuse, end to end, into a single thread; that this thread arranges itself and separates into as many loops as the reduced number of the chromosomes, and finally that the reduction division is accomplished by a transversal division of the loops, thus separating the somatic elements of which they were made up.

The evidence brought up by a careful investigation of the different phases of both sporocytes leads the writer to the following main conclusions: The spirem is single; consists of twenty-four somatic chromosomes fused end to end; disposes itself into twelve loops which become the twelve diakinetik chromosomes after the loops separate. The reduction division is accomplished by a transverse division of the loops during metaphase, by which the somatic elements of each loop are definitely separated. In regard to synapsis the writer maintains that it is a normal phenomenon in maturation mitosis, in so much as it was observed in living germ-cells. The nature and formation of the spindle was not considered and the behavior of the nucleoli was scarcely touched upon, as both these structures form the object of a second paper already prepared for publication.

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BROTHER CHRYSOSTOM, F. S. C., *The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate.*

The religious novitiate is professedly a preparation for the "religious life." The purpose of this dissertation is to ascertain:



whether, in the fulfillment of its proper function, it does not also impart a training having a positive pedagogical value. The public normal school is taken as a term of comparison in aim, curriculum, and method. The novitiate, with its aim set by faith, and its curriculum and method directed to secure that end, is found to give a more secure basis for educational principles than does the normal school, and to exercise a deep influence upon character. The conclusion is reached that the novitiate is better adapted than the normal school to develop the type of personality that is most desirable in a teacher.

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BROTHER LEO, F. S. C., A. M., *Contrast in Shakespeare's Historical Plays.*

The dissertation is a detailed study of the ten English historical plays of Shakespeare with a view to determine to what extent the dramatist embodied the principles of contrast in the manipulation of his materials. The method employed in the dissertation is a comparison of the plays with the chronicles and other sources which Shakespeare utilized. The comparison is preceded by a review of the leading theories of the drama, including the so-called "classical" unities, and an exposition and amplification of the theory of dramatic contrast recently set forth by Mr. Clayton Hamilton. The result of the investigation is the recognition of the fact that the theory of dramatic contrast offers the only adequate explanation of Shakespeare's handling of his sources in the English historical plays.

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CHARLES C. TANSILL, *The Pennsylvania-Maryland Boundary Controversy.*

The purpose of this theses is to present a clear account of that famous controversy, one of the most complicated in American colonial history, and a subject which has never been scientifically examined. Mr. Tansill emphasized certain points, particularly the much-mooted phrase "hactenus inculta"—hitherto uncultivated. Some of the strongest arguments advanced by Pennsylv-

vania historians against Baltimore's title to the Lower Counties have been based upon this phrase. He gives a lucid exposition of the entire development of this boundary dispute, and has discussed a few of the related questions.

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SISTER ANTOINETTE MARIE, *The Attitude of the Catholic Church Towards Witchcraft and the Allied Practices of Magic and Sorcery.*

The work attempts to show how the Church dealt with this widespread belief, during the first seventeen centuries. For this purpose, use has been made of papal decrees and letters, writings of representative theologians, opinions of eminent canonists, and the decrees of the various councils. The Church has never given any ex cathedra decision regarding special practices of magic and witchcraft, but she condemns them all as a sin against religion. The author accounts for the varying attitude of the Church during the centuries under discussion, setting forth the reasons for the increased severity of her legislation in regard to the practices of the "Black Art." The collected evidences likewise show the legislators to have been children of their age and consequently they could only judge by the limited knowledge of their times, when the great majority of people were ignorant of physical and psychological laws and of the varied phenomena known today as psychic.

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PETER J. McLoughlin, *The Constitution of the United States of America.*

The dissertation is of a two-fold character: Part one being largely of a historical nature and based upon the three fundamental principles of government in our country, namely, first, the theory of the limitation of the ordinary functions of government by a written constitution; second, the dual distribution of powers of government in this country between the State and Federal Governments; third, the triple division of the ordinary functions of government among three branches, legislative, executive and judicial; part two treating of the interpretation of the Consti-

tution in many of the more important cases that have come before United States Supreme Court.

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REV. JOHN J. JEPSON, S. S., *The Latinity of the Vulgate Psalter*.

This dissertation is a study of the Latinity of the Vulgate Psalter with a view to determine its similarity to and its variance from classic Latin. In the impossibility of measuring it with every author of the classic period, which would be necessary for the perfect placing of the Vulgate Latin, the style of Cicero, representing the highest development of the language, has been assumed as the norm of comparison.

Each word has been studied in itself and in its relation to the sentence, and the finding set forth in a paragraph under the verse in which the word makes its first appearance. To this paragraph reference is made when the word is met in later verses. The comment on the word shows its current meaning and its literary standing, also its syntactical peculiarities, supported or contrasted by citations from Cicero or by a note on the influence affecting the construction.

Such study has been carried to the conclusion of the first book of the Hebrew Psalter (Psalms I-XL), totaling 635 verses and perhaps 1,100 separate discussions of words. In a Summary are gathered into groups the verbal and syntactical peculiarities of these forty psalms.

The detailed study shows that more than two-thirds of the words are purely Ciceronian and fully four-fifth are broadly classic. Variations from Cicero's use are, however, far more numerous and striking. This is due in part to the lack of precision found in the Latin language after the days of Cicero, and in part to the fact that the Psalter is a translation of a translation from the Hebrew, a language unallied with the Latin. In the history of the language the Psalter is a witness to the cultured Latin of the second and the fourth centuries. It remains a problem whether the earliest translations, of which this is an emendation, were faithful copies of the language of the day. Their turn of Greek and Hebrew expression may not have been Latin; but once made and circulated these original mistakes may have

found currency in the language and by their influence of direct copy or analogy have contributed to the further decadence of Latin in subsequent ages, noticeable, as has been remarked, in this Vulgate Latin.

---

REV. JOHN O'GRADY, *A Legal Minimum Wage.*

This dissertation contains a study of a very important modern reform movement. It is a fact of common experience confirmed by all recent investigators that a fairly large percentage of women workers in this country are receiving wages which are not sufficient to maintain them in health and decency. As a remedy for this evil of low wages the British Colonies in Australasia upwards of twenty years ago adopted a system of minimum wage legislation. In 1909 Great Britain herself determined to adopt the same remedy and in 1913 minimum wage laws were passed by nine American legislatures. Now it is very important for the economist or social reformer to find out how far this remedy has been effective. With this object in view, the writer determined to make a critical review of the experience of Australia, England and our American States with minimum wage legislation. From a critical survey of such facts as were available, it was concluded that while minimum wage legislation has not yet passed beyond the experimental stage it is well worth trying as a remedy for the evil of low wages. It is better, however, that its application in this country should be limited to women and minors.

---

REV. OTHMAR F. KNAPKE, C. PP. S., *The Scholastic Theory of the Species Sensibilis.*

In this dissertation the author traces the development of the Scholastic theory of the Species Sensibilis from St. Augustine to St. Thomas. Three distinct aspects of this theory are set forth: The psychical aspect, accepted by St. Augustine and his followers, according to which the species sensibilis is in last analysis subjective and psychical, *i.e.*, produced by the soul itself; the materialistic aspect introduced by the Arabians and subscribed to by some Scholastics of the twelfth century, which regards the

species sensibilis as synonymous with the physical and chemical qualities of objects affecting the organs of sense; and finally the psycho-physical aspect based on the original "eidos-theory" of Aristotle and developed by the great Scholastics of the thirteenth century which considers the species sensibilis, not as the principium quod cognoscendi, but as the principium quo, and according to which the species is entitatively a modification of the soul, but representatively an image and likeness of the object.

From this historical presentation the author concludes that many objections which have some weight if urged against the first or second aspect of the species sensibiles, lose all foundation if directed against the theory as defended by the great Scholastics of the thirteenth century.

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REV. IGNATIUS SMITH, O. P., *Classification of Desires in St. Thomas and in Modern Sociology.*

The dissertation is a study of the classifications of desires or social forces formulated by St. Thomas, a comparison between his subject classification and that of Professor Ward and a comparison between his objective classification and that of Professor Small. A satisfactory classification of human desires both from an objective and a subjective point of view has been the cause of much study in the fields of sociology, psychology and economics and many classifications have been formulated by the students of these sciences. From a sociological point of view the best subjective classification is that of Professor Ward while the best objective classification is that of Professor Small. This dissertation shows for the first time that these classifications were anticipated in substance by St. Thomas. It indicates also in the works of Aquinas a vast amount of sociological data left untouched by modern sociologists and opens an approach for a complete synthetic study of social action in harmony with Catholic principles.

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SISTER THOMAS AQUINAS, O. P., *The Pre-Socratic Use of "Psyche" as a Term for the Principle of Motion.*

The examination of the terms of eighteen philosophers before Socrates as these terms occur in original fragments or in the texts

of secondary authorities. It notes the occurrence of the Greek word for "soul" as used by the physicists on the way to the development of a definite "agent cause." The effects of inadequate terminology seem to explain the seeming animism of the first Greek philosophers. We find a tendency to physical dualism on the part of these early thinkers. Aristotle's "Form" was the metaphysical outgrowth of their kinetic  $\psi\upsilon\chi\eta$ . This study shows the weakness of the first panpsychic and materialistic solutions as compared with preceding tendencies and with subsequent theories of the relation of matter and motion.

### FROM THE LIBRARIAN'S REPORT

During the year 6,482 books were accessioned, of which 1,657 were acquired by purchase and binding of periodicals and 4,825 by gifts and exchange. The total number in the Main Library and in the Departments is 89,494.

The total number of magazines received is 347. Of these 227 are received by purchase and 120 by exchange with the CATHOLIC UNIVERSITY BULLETIN and the CATHOLIC HISTORICAL REVIEW. To date, 182 of these periodicals are complete.

The Library now stands on a sound basis of exchange with most of the Universities and Public Libraries of the United States. By this means various magazines have been nearly completed during the year. As for the University Publications, the Library now possesses a complete set of the publications of the University of California, Illinois, Missouri, and Texas, and most of the publications of other universities are in a fair way of being completed.

The most important accessions to the Library during this year are:

#### *By Purchase:*

|                       |            |
|-----------------------|------------|
| Roman Law .....       | 64 volumes |
| German Classics ..... | 57 volumes |
| La Cellule .....      | 28 volumes |

#### *By Gift:*

|                             |            |
|-----------------------------|------------|
| Right Reverend Rector ..... | 46 volumes |
| Mr. Michael Jenkins .....   | 43 volumes |

|                                      |      |         |
|--------------------------------------|------|---------|
| The Misses Mitchell .....            | 1632 | volumes |
| Rev. A. M. Clark .....               | 51   | volumes |
| Rev. J. G. Cassidy .....             | 45   | volumes |
| Rev. Dr. Ch. Aiken .....             | 45   | volumes |
| St. Thomas College .....             | 995  | volumes |
| Hon. W. G. Smith and 33 lawyers..... | 354  | volumes |
| Mr. H. Wright .....                  | 296  | volumes |
| Miss E. Phelan .....                 | 137  | volumes |
| Miss A. Margot .....                 | 34   | volumes |
| Carnegie Institute .....             | 17   | volumes |
| Mr. Jos. Wilcox .....                | 10   | volumes |
| U. S. Government .....               | 82   | volumes |
| State Governments .....              | 15   | volumes |
| Foreign Governments .....            | 40   | volumes |

*Dissertations:*

|                                |    |         |
|--------------------------------|----|---------|
| Bryn Mawr College .....        | 10 | volumes |
| Clark University .....         | 6  | volumes |
| Cornell University .....       | 29 | volumes |
| Leland Stanford .....          | 8  | volumes |
| Oberlin .....                  | 13 | volumes |
| Princeton University .....     | 2  | volumes |
| University of California ..... | 5  | volumes |
| University of Chicago .....    | 1  | volume  |
| University of Copenhagen ..... | 15 | volumes |
| University of Illinois .....   | 19 | volumes |
| University of Indiana .....    | 3  | volumes |
| University of Liege .....      | 5  | volumes |
| University of Michigan .....   | 14 | volumes |
| University of Minnesota .....  | 71 | volumes |
| University of Missouri .....   | 4  | volumes |
| University of Virginia .....   | 1  | volume  |

*Exchanges:*

|                                |    |          |         |
|--------------------------------|----|----------|---------|
| Bryn Mawr .....                | 3  | volumes, |         |
| University of Chicago .....    | 50 | volumes, | 1 No.   |
| Clark University .....         | 3  | volumes, | 12 Nos. |
| Harvard University .....       |    |          | 26 Nos. |
| Indiana University .....       |    |          | 27 Nos. |
| University of Minnesota .....  | 10 | volumes, | 21 Nos. |
| University of Missouri .....   | 3  | volumes, | 42 Nos. |
| University of Nevada .....     |    |          | 5 Nos.  |
| University of N. Carolina..... | 6  | volumes, | 5 Nos.  |
| University of N. Dakota .....  |    |          | 10 Nos. |
| Oberlin College .....          | 13 | volumes  |         |
| University of Oregon .....     |    |          | 32 Nos. |

|                           |            |        |
|---------------------------|------------|--------|
| Public Library .....      | 3 volumes. |        |
| Syracuse University ..... |            | 7 Nos. |
| Texas University .....    | 9 volumes, | 4 Nos. |

Besides the cataloguing of the books received during the year, the dictionary catalogue has been completed to the letter H, inclusive.

## THE CATHOLIC UNIVERSITY LAW SCHOOL

Students from eighteen States and the District of Columbia attended the Law School of the Catholic University of America during the academic year ending June 16, 1915. California, Connecticut, Illinois, Iowa, Maryland, Massachusetts, Minnesota, Mississippi, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Dakota, Tennessee, Utah, and Virginia were the States represented. Thirty-two courses in law were given by the professors, who numbered eight, five of whom when they joined the Faculty, agreed to discontinue the practice of law and have since made the work of teaching and the study of law their chief pursuit. On their entrance to the Law School, the students ranged from those who had completed a four years' high-school course to graduates of colleges and universities.

All law students who have not received a Baccalaureate degree from a Catholic college, and this rule applies to graduates of non-Catholic colleges and universities as well as to those who have only covered a four years' high-school course, are required to attend lectures on Catholic philosophy, which are given in English, three hours a week for at least one year. To graduate, these same students, if Catholics, must also be present at a lecture each week, during their three years in the Law School, on the doctrines of the Catholic Church and their application to modern problems, and to pass satisfactory examinations in these important subjects.

Religion is not ordinarily a course of study in law schools. The query naturally arises: "Why is emphasis placed on it in the Law School of the Catholic University of America?" The reason becomes evident on reflection. In this country, we grind out probably as many laws as any people in the world's history.



Little seems to be done by the State, outside of its police power, to enforce these laws. The Catholic Church, within her own province, is a great law-making institution. The Church provides the means for the observance of her law through her whole religious activity. The Church goes further, through encouraging the observance of her own law and through the respect for authority that she inculcates, her followers logically should observe all just law. Hence in the Catholic University Law School, a serious attempt is made to develop in the student the consciousness that, as a Catholic, the observance of law is "bred in the bone;" that, as a Catholic, he is a member of a great law-making and law-abiding body; and that as a lawyer and a Catholic, he ought to have in and out of court a sympathetic attitude towards the observance of laws that cannot be so readily expected from those not fortunate enough to be members of the Catholic Church.

The foregoing, however, does not mean that the time for philosophy and religion are deducted from the number of hours that other law schools devote to strictly legal subjects. A comparative study shows that the hours required in the law courses at the Catholic University Law School are fully as many as are demanded in the best American law schools. And it is possible and practicable, because all the law students live in the residence halls on the Campus of the Catholic University, and classes are held morning and afternoon of every week day, excepting Saturday afternoon.

This is a day law school. The schedule of classes has been so arranged that the student has reasonable opportunities for private consultations with his professors and also for a fair amount of study during the day-time. Again, provision has been made for further study in the evening, and the student soon realizes that the study of law is a most serious business—a fact which is clearly manifested in this Law School by the systematic elimination of the indolent and inefficient.

The prevalent method of teaching in this Law School is a modification of that found in medieval universities, and which is used at present in many Catholic seminaries in their classes in moral theology. It is known as "the Case Method," and by it, the student obtains an acquaintance with the general

principle, its particular application and the practical solution of the problem involved.

Among other important features of the Law School are the Moot Court, the Law Club and the course in Drafting Legal Documents. The Moot Court sits two afternoons a week in the court room, having the appointments of a regular court room. A member of the Faculty serves as the Judge, while the clerk, sheriff, crier, jurors, counsel and witnesses are drawn from the student body. Attendance at all sessions is obligatory on all law students. It is believed that the student, during his course of three years in the Moot Court, will have such an opportunity for familiarizing himself with all forms of court procedure, that graduation-day will find him reasonably equipped for practice before the Bar of his State. The Law Club, on the other hand, trains students to prepare briefs and argue cases in the form and manner obtaining before the Appellate Courts of this country. And through the course in Drafting Legal Documents, an earnest attempt is made to have each graduate of the Law School able to prepare the legal papers that are usually drawn in an active lawyer's office.

The Faculty of the Catholic University Law School have tried to bring together the law books, court practice and some of the daily work of the lawyer's office, and the law courses are given in conjunction with Philosophy and Religion in the belief that to attain a lasting success as a good lawyer, one must be a good man; that the student who acquires amid religious surroundings a solid knowledge of the law is likely to stand forth in his home community as "a mouthpiece and representative of Justice, a defender of the oppressed and unfortunate, an example of the beauty of the moral order, and a model of the highest American citizenship."

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### A VALUABLE GIFT

The Library of the University has been enriched by a complete collection of the *Moniteur Officiel* (1789-1816), the gift of Mr. Bellamy Storer. This collection is invaluable for the historian of the French Revolution and will be highly prized

by all future workers in this field of historical activity in the University.

Among other books received from Mr. Bellamy Storer are the following:

WINDSOR—*Critical History of America*, 8 vols. New York, 1889.

*Histoire des Ordres Monastiques*, 8 vols. Paris, 1714-1719.

MASENIUS—*Epitome annalium Trevirensium*, 1676. *Manuale Ordinandorum*. Paris, 1822.

SANDAEUS—*Theologia Medica*, 1635.

OTTONIS PHRISINGENSIS—*Rerum aborigine mundi ad*, 1514-1515.

DAVILA, H. C.—*History of the Civil Wars of France*. London, 1678.

DE THEVENOT—*Travels into the Levant*. London, 1687.

TACITUS—Antwerp, 1627.

*Memoirs of the Duke of Sully*, 2 vols. London, 1657.

LIPSIUS—*Opera*, 5 vols. in 4. Antwerp, 1614.

*Moniteur Universel*—1 Déc. 1830; 3 Mars, 1831.

FR. MICHAEL A S. CATHARINA—*Christlicher Seelenspiegel*, Vol. 1. Augsburg, 1731.

HEDION, CASPAR—*Chronica der alten christlichen Kirchen*. Strassburg, 1558.

HAZART, CORNELIUS—*Kirchengeschichte*. Wien, 1708.

*Histoire de l'Abbaye Royale de S. Oüen de Roüen*. Paris, 1664.

BANKES, REV. THOMAS—*Geography*. London.

RASSLER, MAXIMILIAN—*Gottseliges Bayer-Land*. Vols. 1, 3. Augsburg, 1714.

*Museum Disneianum*—Ancient marbles, bronzes and vases. London, 1849.

*Monumenta Germaniae Historica*, Vol II. Hanover, 1827.

DANIEL, P. G.—*Histoire de France*, 3 vols. Paris, 1713.

*Parliamentary Register* . . . of the House of Lords. Vols. 1-16, 30-42. London, 1781-1784, 1791-1795.

DODINGTON, GEORGE BUBB—*Diary*. Salisbury, 1784.

HEYLYN, PETER—*Aerius Redivivus: or, the History of the Presbyterians*. Oxford, 1670.

BARTHOLOMAEUS BRIXIENSIS—*Decretum de tortis*. Venice, 1510.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

any meeting of the society. With those eligible for associate membership and with others chosen for honorary membership by the vote of the society, the secretary shall communicate asking that they honor the society by permitting the use of their names. It is understood that such members are welcome at all meetings of the society.

VIII. At the business meetings the customary rules as in Cushing's manual shall be in force. Measures, including revision of the by-laws, shall be decided by majority vote. A revision of an article of the constitution, however, shall require a two-thirds vote.

#### BY-LAWS

I. The meetings shall take place regularly once in three months, except for the period of the summer season—July, August and September.

II. The details of each meeting, as time, place, provision for a repast, and the selection of speakers, shall be in the hands of the executive committee. At the meeting a prepared paper shall be read on some subject of interest to the members, the reading not to occupy more than twenty minutes.

III. Besides the levy of a fair assessment to cover the costs of the meetings, the secretary-treasurer is empowered to collect from each member an annual due of one dollar to meet necessary expenses. This annual assessment, however, may be remitted or suspended in any given year if the financial circumstances so warrant.

IV. The secretary-treasurer shall make his report at the fall meeting.

V. The biennial election of officers shall take place at the fall meeting.

## Pius X to Cardinal Gibbons

January 5, 1912

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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C.,.....

.....

**The Catholic Historical Review**

A Quarterly Publication of National Character for  
the Study of the Church History of  
the United States

PUBLISHED BY  
**THE CATHOLIC UNIVERSITY OF AMERICA**  
**WASHINGTON, D. C.**

*Subscription, Three Dollars a Year*

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America, Washington, D. C., or to the Board of Editors.

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXII*

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*No. 3*

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## DOGMATIC THEOLOGY

The work of the year in the Department of Dogmatic Theology comprises courses on the Redemption and the Trinity by Drs. Shanahan and O'Reilly. The subjects discussed and their manner of treatment may be gathered from the following description.

The Catholic doctrine of the Redemption was first presented, and insistence was laid on the fact that Christ is the voluntary victim of self-sacrifice—the victim of love atoning to justice, not the victim of law or necessity. The history of Protestant dogmatics was the next topic of inquiry. The doctrine of the Reformers that Christ made an atonement for sin quantitatively equivalent to the crimes of men—false and exaggerated view—provoked the Socinian reaction, and eventually gave rise to all the modern theories. These theories were taken up, and the wrong conception of dogma on which they are based was submitted to examination. It was shown that all these theories confounded dogma with theology, and rest on a misconception that first came from Kant. After this preliminary clearing of the ground, the history of the doctrine of the Redemption was exposed and the errors of historians in its regard made a matter of criticism.

In the academy, the topics taken up comprised the justification doctrine of St. Paul, the substitution doctrine of the Fathers, the scholastic doctrine of Christ's knowledge, and others of similar tenor. Attention was also paid to the supposed resemblance between the Christian religion and the Mystery-cults. The distinctiveness of Christianity from all other religions was proved by the remarkable fact that it has an idea of union and communion with God, shared by none of the cults that preceded.



The doctrine of the Trinity was exposed in like manner as the foregoing. First of all, the Christian dogma was cut clear from all association with pagan terminology. Its revealed source, its distinctively Christian development, were then studied in a way that met the objections of the comparative historians of religion and disproved their relevancy. The New Testament sources, the Fathers and Councils, were made the object of historical consultation, and the doctrine of St. Thomas was carefully considered in detail, as the systematic expression of the Christian tradition. The object kept in mind in the two courses is the training of the students in the best Catholic methods of exposition and defence.

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### GERMAN DEPARTMENT

The German Department has an enrollment of from 80 to 100 students, divided among elementary, intermediate, and graduate courses, under the direction of two instructors. The classes are conducted almost entirely in German; an essential part of the work throughout the year consists of lectures on literature and philology, classes in conversation and composition, and the writing of essays on German history, geography, institutions, or on other suitable topics. There are usually a considerable number of students of German parentage or extraction at the university who are so well versed in the use of the German language from home practice that immediately on their admission to the university they are able to follow advanced courses in the study of modern German writers with ease and profit. The graduate department particularly has always been fortunate in reckoning among its students those who speak, read, and write German with ease. who come to their new studies with a good foundation and have, therefore, already reached the advancement requisite for a profitable pursuit in higher linguistic and literary efforts. Many of these have taught the elements of the language in the schools of this country before coming to the university.

The graduate courses are planned primarily with the view of meeting the needs of those students who expect to become teachers of German, or who have taught the language in the past and

now desire a more accurate and extended knowledge of German linguistic and literary history. The course is designed to go beyond that pursued at the ordinary college, both in extent and intensity. The following definite results are, therefore, held in mind: To give the student an intelligent understanding of literary and linguistic facts; to furnish him with a point of view from which independently to judge forces and tendencies as they manifest themselves in Old and Modern German, enabling him to find his way among the bewildering elements of modern language structure with an eye single for the processes at work in our and the early speech. In introducing glimpses of earlier forms of speech, a good deal is gained toward teaching the student to look at language in its true light, with insight for its underlying principles, and the fact borne in mind that grammar is not a compendium of the decrees of bookmakers, but an evolutionary growth, here preserving remnants of bygone days, there struggling to new forms or to uniformity out of a tangle of prehistoric conditions no longer understood.

It is hardly necessary to point out how indispensable such studies are for anyone preparing himself to teach a modern language. A questionnaire from a committee of the Modern Language Association only recently brought out the amazing bit of information that the training of our high-school teachers lacks thoroughness and earnestness in this respect. With this in mind, courses in Gothic, Old and Middle High German language and literature have been given in the past years for the purpose of presenting a faithful picture of the *living* language in its various styles and aspects through a study of *past* forms of literature of seemingly out-of-the-way times and provinces. A happy co-operation, moreover, exists between the English and German departments in this regard. Both departments amplify the fundamental facts and principles underlying the development of these closely related languages in sound-shifts, inflectional forms, mutation, gradation, and in the history of their respective poetry, dramas, epics, and lyrics. Because both departments supplement each other, a combined study of both is, therefore, desirable and helpful.

As a continuation of last year's course in Old Saxon and

Old High German, the early Middle High German period has been taken up this year for special investigation, based on the reading and interpretation of such epics as the *Annolied*, the *Alexanderlied*, *Rolandlied*, *Die Kaiserchronik*, *King Rother*, *Herzog Ernst*, the Old High German *Genesis* and *Exodus*, and the *Nibelungenlied*, the flower of the great national epics of medieval times. Besides the grammar and language of these works and the problems they naturally suggest in regard to the dialects of Germany, the origin of the written language of our day, and the history of Umlaut and Ablaut, the study of other important questions occupies the attention of the students in this course, such as the cultural background of these literary products of the twelfth century, the ecclesiastical tendencies of the time, the character of wandering minstrels and "vagantes," the legendary lore growing out of chivalry and the crusades, the scholarship of monks and nuns, and their contributions to advancing civilization, and behind all the glory of medieval Catholicism. As textbooks and books of reference for private study serve works such as Paul (*Mittelhochdeutsche Gramm.*), Göschen Sammlung (238, 137, 1, 28, 64, 605, 289), Wilmanns, Hirt, Diekhoff, Kluge, Behagel, Bahder. Journal reports by the students and Seminar papers under the direction of the instructor form an important part of the work.

Courses in *Modern German literature* are carried on along lines especially designed for Catholic students, who have not unfrequently had to attempt an answer to the question whether Catholics could produce poetry of genius, for the alleged reason that they possessed not the requisite power and imagination for creating works of art. From this point of view, during three successive years, the Classical and Romantic periods and the poets of the second half of the nineteenth century have been treated on a strictly scientific level, whether Catholic or not, no really representative writer of modern times being neglected. The method of study consists of reviews of current periodicals and controversies, reading of assigned texts, and papers treating of selected questions on plays and poems, with the end in view of furnishing the student with a sure knowledge and a true impression of the life and personality of the writer. Some of these

were: Klopstock, Stolberg, Bürger, Lessing, Schiller, Goethe, Schlegel, Tieck, Brentano, Eichendorff, Chamisso, Fouqué, Arnim, Kleist, Novalis, Werner, Hoffman, Grillparzer, Lenau, Uhland, Moericke, Hauff, Koerner, Rueckert, Arndt, Heine, Immermann, Stifter, von Droste, Redwitz, F. W. Weber, Geibel, Scheffel, Freiligrath, Liliencron, and others.

Two students obtained the M. A. degree with German as a major within the last three years, Father Minea (dissertation, The "*Geistliche Jahr*" of Annette von Droste-Hülshoff, as Viewed From the Recent Publication of Her Letters, and Latest Monographs on Her Lyrics) and Mr. Leo Behrendt, with the dissertation, "Church Hymns and Their Influence on the Linguistic History of East Prussia." Seminar papers are this year under way by five members of the graduate courses on philological subjects.

In the undergraduate department the main stress is laid on teaching the student to express himself freely and correctly in German. Syntax, idioms, prose composition, lectures, and the reading of the best works of German writers are made the principal objects of study. In methods the department follows neither the extreme tendency of banishing all grammar from the school room for pure imitation on the part of the student nor the old grammatical way of mere translation to the extent of neglecting conversation, but utilizes both methods in an attempt to achieve the two ends of language teaching, the practical mastery of the language for business, professional, and social uses as well as the benefits accruing to the mental equipment of the student as a result of a constant drill in the essentials of grammar and its application.

Our library of German literature has been gradually enriched by the latest editions of classics and standard works on German philology and grammar. In addition to the University Library a valuable and rich collection of books on German language and literature is contained in the Library of Congress to the advantage of those who pursue their studies to a successful end in accordance with the latest progress of science.

In the course of the year 1915 Dr. Gleis lectured on "The Future of the German Language" before the Germania Club, Washington, D. C., in February; on "Two German Catholic

Women Poets: Hroswitha von Gandersheim and Enrika von Handel-Mazzetti," before the Literarischer Verein, of Washington, in March, and on "Emanuel Geibel," before the German Readers' Club, at the Washington Public Library, in October. Dr. Gleis also addressed the members of the German Catholic Federation of the State of New York recently at Syracuse on "Catholics and Patriotism." Mr. Leo Behrendt is the editor of the *Washington Journal*, a German weekly.

### THE CHRISTIAN SOLDIER

On Sunday evening, February 27, Very Rev. Dr. Pace addressed the Catholic soldiers of the garrison in the Riding Hall, Fort Myer, Va. He said, in part:

The drills which take place in this riding hall suggest to the thoughtful observer the first indispensable quality of the genuine soldier. As the horseman needs, above all things, thorough control of himself, so the fundamental lesson in military service is the mastery of feeling and impulse. The man who has himself well in hand, who curbs his temper and bridles his tongue, is the best sort of recruit, the most efficient in the ranks and the highest on the list of those who deserve promotion. Only he who masters himself is fit to command others.

But this is also an essential requisite in the life of the Christian, for the law of Christ prescribes that a man shall overcome himself, shall check the tendencies to evil that rise within him and learn through self-restraint to place duty before pleasure, the public weal before private interest and personal inclination.

Without this quality, a multitude of men in uniform will make a crowd or a mob, but not an army, for the army means discipline before it can mean anything else. Even bravery may count for little if it be not subject to command, and skill at arms will be useless unless its possessor have learned to obey.

For the Christian likewise, obedience is the beginning and middle and end—the principle of life and the secret of achievement. He who bows before the authority of God and in full freedom conforms his will to the will of his Maker is truly a soldier of Christ. Religion without discipline is vain—as useless to the world as troops without training.

Now the final purpose of self-control and of discipline is to prepare men, if the need should arise, for the day of conflict, for the battlefield with its issues of life and death. Enlistment implies willingness for service and service of the active sort implies that the soldier is prepared to give all for his country. The essence of patriotism is not words

but deeds, not profession but performance, not self-glorification but sacrifice.

This too is the foundation of Christianity. The life and teaching of its author culminated on the mountain of sacrifice. Greater love than this no man hath that a man lay down his life for his friends. And surely no greater proof could be given of genuine love of country.

Much is said and written at this time about preparedness; and doubtless much of it is true. But the time of preparing is always upon us—in peace and prosperity as well as in the hour of crisis, for the real defense of the country must begin, not on the field nor in camps, but in the individual life, in the home and in the school. These are the true centers of training, and if their work be well done, the rest will be easily accomplished. If the spirit of self-control, of obedience and of sacrifice permeate the early years of the child and guide the steps of youth, there will never be need of conscription. But there is no patriotism in a people whose moral sense is dead. Neither legislation nor organization can put the heart of a soldier into a man who has become wooden through self-indulgence or who is rusting for want of restraint. An army is not gathered in a day, nor can the soul of a nation be effectively roused by danger's approach unless it be already formed and invigorated by the spirit of highest manliness, which is the manliness of Christ.

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## GENERAL HISTORY

History today has an interest not only for the scholar but also for the business man and, in general, for the educated in every walk in life. In these stirring times, the cultured world tries more and more to understand and judge the present events by the lessons drawn from the past. The titanic struggle now devastating Europe is rightly held to be the result not merely of contemporary conditions; it finds much of its explanation in the events and antagonisms of bygone ages. Some knowledge of the world's history is consequently almost a necessary equipment for the physician, the lawyer or the scientist who wishes to do honor to the position which he occupies in present-day society. For the Catholic layman, besides this study of the various states and their vicissitudes, the relations between the civil power and his own Church ought to form an important and welcome subject of investigation.

The course in General History at the Catholic University aims

to equip the student with the essential knowledge required along the lines just indicated. During the current academic year Doctor Weber has lectured on topics bearing on the history of Christian Antiquity and the Middle Ages. After careful consideration of the political, social and moral conditions existing in the Roman Empire at the beginning of the Christian era, the introduction and preaching of Christianity was discussed, the great missionary labors of St. Paul chronicled and the position of the new religion in the pagan world considered. The comprehensive attitude of the Roman State toward religion and the exclusive character of the Christian teaching helped to make clear the general causes of three centuries of persecution. The radical changes introduced by Diocletian in the administration showed how the empire gathered new strength after almost a century of military anarchy; and the adoption of a new religious policy by Constantine furnished an occasion to state the new situation created for the Catholic Church. The formation of the Christian states after the invasion of the barbarians was then considered as well as the rise and spread of Mohammedanism and the establishment of a new Christian empire of the West.

A feature which has been insisted on in the course during the present academic year is the reading and interpretation of sources. The aim is to render the student capable of dealing with historical questions without the assistance of the teacher. Papers were also prepared by some of the students on topics of special interest. Thus Mr. Vincent de Paul Glynn, of Connecticut, read an essay on "The Relations Between Ireland and the European Continent During the Early Middle Ages," and Mr. Joseph Aloysius McMahon, of the Paulist House of Studies, gave a paper on "The Origin of the Temporal Power of the Popes." Both papers were listened to by the class with the greatest interest and were regarded by a generous meed of praise.

The fact that the students usually show greater eagerness for information regarding the action of the Church throughout the centuries than for details on merely political questions, is an excellent sign of the sound, religious life of our Catholic people and speaks well for our Catholic young men.

## MEDIEVAL HISTORY

The Department of History in the School of Philosophy also includes a course in Medieval Institutions which offers an opportunity for the close study of selected portions of medieval history. It is adapted to the needs of students who desire to spend one or two years in advanced study, without reference to a degree, as well as of those who are candidates for the degree of Master of Arts or Doctor of Philosophy. This course deals in some detail with the principal feudal institutions of the tenth and eleventh centuries, and then follows the institutional development of western Europe during the twelfth and thirteenth centuries, in connection with the religious, intellectual, political and social forces which conditioned it. Those institutions are treated at greater length which were most characteristic of the times and which are most important from the standpoint of today. An attempt is made to present the more constructive aspect of the Medieval Period and to give an historical setting to the more noteworthy productions of medieval culture.

The lectures given in this course by Dr. Robinson during the first half of the academic year 1915-1916 have dealt mainly with the rise, development and decline of Feudalism and with the characteristic features of society under the Feudal System. In the second half year, the lectures are devoted chiefly to a consideration of the ideals and usages of Chivalry and to the influence of that institution on civilization and literature. In addition to the lectures, there is a Seminar in the course in Medieval Institutions which meets every Friday. During the present academic year, the Seminar has taken as a general subject the sources of the history of the Medieval Period with special reference to the principles of criticism and interpretation applicable to such documents. The papers prepared by the students in connection with the work of the Seminar include the following topics: Rev. Robert F. Kegan, "Some Aspects of Medieval Gilds"; Rev. Paul Costelloe, C.S.B., "The Baccalaureate Degree in Medieval Universities"; Rev. Henry Bellisle, C.S.B., "The Place of Dialects in Medieval Studies"; Rev. Joseph M. Egan, "A French Parish Priest of the Thirteenth Century"; Rev. Eugene



J. Macdonald, "The Building of a Medieval Cathedral"; Brother Ferrer, O.P., "*The Golden Legend* and its Author"; Austin Malone, C.S.P., "Sanctuary-Seeking in Medieval England"; Francis J. Fleming, "Charlemagne's Coronation as Emperor in the Light of Contemporary Documents"; Lawrence J. Jackson, "The Truce of God"; Hugh J. Connolly, "The Irish Element in Medieval Civilization."

It may not be irrelevant, perhaps, to mention here that a lecture was given by Dr. Robinson at Houston Hall, Philadelphia, on Wednesday, March 1, under the auspices of the Catholic students of the University of Pennsylvania. The speaker was introduced by Dr. Edward P. Cheyney, Professor of European History at the University of Pennsylvania, who presided at the lecture, which dealt with "Some Medieval Peace Movements and Organizations."

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### DIVINITY HALL RETREAT

A retreat of three days was conducted for the ecclesiastical students of Divinity Hall, March 8-11, by Rt. Rev. Monsignor Russell, pastor of St. Patrick's Church, this city. The gratitude of all concerned is owing to the preacher of the retreat for his solid, practical and eloquent presentation of the ideals, duties, and spirit of the priest in the daily exercise of his sublime calling.

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### ST. PATRICK'S DAY

For the first time in its history the University on the evening of March 16 celebrated the feast of St. Patrick, Patron of the Irish race. There was a very large audience, including the Right Reverend Rector, the Very Reverend Vice-Rector, professors, members of all the religious communities, and friends from the city. Indeed the capacity of the Assembly Room proved inadequate to the occasion. The principal feature of the entertainment, as the program indicates, was the harp recital, which was exquisitely performed.

#### PROGRAM

Introductory Remarks ..... Rev. James J. Fox  
Harp ..... Edythe Marmion Brosius

|         |   |   |
|---------|---|---|
|         | a. The Harp That Once Through Tara's Hall -       |   |
|         | b. Eileen Aroon                                   |   |
|         | c. Garryowen                                      |   |
| Piano   | .....   | Rev. F. J. Kelly and Mr. A. Schellinger |
|         | Selections from "The Bohemian Girl"               |   |
| Harp    | .....   | Edythe Marmion Brosius                  |
|         | a. Arranmore Boat Song                            |   |
|         | b. The Low-backed Car                             |   |
|         | c. O'Donnell Aboo                                 |   |
| Address | .....   | Very Rev. E. A. Pace                    |
|         | St. Patrick: His Inheritance and His Heritage     |   |
| Chorus  | .....   | Everybody                               |
|         | St. Patrick's Day                                 |   |
| Harp    | .....   | Edythe Marmion Brosius                  |
|         | a. Irish Reels                                    |   |
|         | b. Lullaby  |   |
|         | c. Believe Me If All those Endearing Young Charms |   |
| Piano   | .....   | Rev. F. J. Kelly and Mr. C. Fenton      |
|         | Gems of the Emerald Isle                          |   |
| Song    | .....   | Vincent Murphy                          |
|         | A Little Bit of Heaven                            |   |
| Harp    | .....   | Edythe Marmion Brosius                  |
|         | a. The Dear Little Shamrock                       |   |
|         | b. The Minstrel Boy                               |   |
|         | c. The Wearing o' the Green                       |   |
| Chorus  | .....   | Everybody                               |

#### The Star Spangled Banner

The introductory remarks ran as follows:

"When the committee which has improvised this celebration came to consider the question of who should have the honor of bidding you welcome tonight, to McMahon Hall, one member said that it should be an American—another said 'No, it must be an Irishman.' Then a third, with a synthetic turn of mind remarked, 'Why not somebody who is both?'

"So let me bid you welcome more than welcome, *Cead mille Failthe*—a hundred-thousand welcomes. 'Some are born great, some achieve greatness, some have greatness thrust upon them.' Men of American birth are born great, yet we might say also that they have had greatness thrust upon them; for very few have enjoyed the privilege of selecting their parents or their birthplace; however, they commit no indiscretion when they feel and manifest pride in their inheritance. St. Paul was not a boastful man, yet we perceive a note of satisfaction in the declaration he made on one occasion: "I am a citizen of no mean city." On another, when a rich provincial declared that he, too, was a Roman citizen, and that he had paid a large

sum of money to acquire the privilege, Paul—we can imagine the little man drawing himself up to his full stature—replied: "I was born a Roman citizen." Everything here has its drawbacks. Those of American birth are by the very fact deprived of ever enjoying one glorious thrill of life which is experienced by the man born elsewhere, when, of his own deliberate choice, he stands up one day to take the oath of allegiance to the Constitution of the United States and renounces allegiance to every other political government and potentate on earth. He may claim to have achieved greatness. . . .

"An English chronicler, a generation or so after the Anglo-Norman invasion of Ireland, wrote a book upon the condition of the country. What he said of the native Irish is not appropriate reading for St. Patrick's Day. When he turned to tell of the descendants of the invaders, the gist of his observations was 'They have adopted the Irish languages, Irish dress, Irish customs and sports. Some have taken Irish names, but whether they call themselves O's and Mac's or still remain Fitzgeralds, Fitzmaurices, DeLacys, or DeBurkes, they have become *Hibernicis ipsis hiberniores.*' The same may—without exaggeration, be said of Americans who have inherited Irish blood, they never forget that the dust of their ancestors forms part of the sacred soil of Innisfail; and in sentiment they are *Hibernicis ipsis hiberniores*—more Irish than the Irish themselves.

"Among some religious communities it is a custom that at the feast of the Holy Innocents the Superior gives up her keys or office to the youngest novice for that day. Well, St. Patrick's Day is also a sort of Feast of the Holy Innocents, and tonight Columbia, the Gem of the Ocean, graciously hands the keys to the Dark Rosaleen, the Emerald Isle. A lady, in whose veins runs the blood of Irish bards, will persuade you that, whatever may have been said or sung to the contrary, the harp that once through Tara's hall the soul of music shed—is in McMahon Hall tonight. So our motto tonight is: 'Dear Old Ireland, Brave Old Ireland, Ireland, Boys, Hurrah.' "

"The address of Rev. Dr. Pace was a happy medium between the didactic and the genial, and delighted the audience, which gave applause also for the manner in which the chairman, Rev.

Dr. J. W. Melody, discharged his office. One of the distinguished guests, Senator Ashurst, of Arizona, kindly complied with an unexpected request to preface the singing of the national hymn with some remarks. His eloquence was such that, speaking on the matter afterwards, one man could scarcely be persuaded that the Senator had not been informed beforehand of the favor that he was asked to confer on the celebration.

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### LAY STUDENTS RETREAT

The retreat for the lay students of the University was conducted in the Chapel of Gibbons Hall by Rev. Dr. William J. Kerby on March 18, 19, and 20. A spirit of hearty cooperation and generous good will characterized the entire student body during those days. On the last morning of the retreat all of the students who do not live on the campus were the guests of the University at breakfast.

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### THE DANTE SOCIETY

A meeting of the Dante Society was held on March 9 at Caldwell Hall. The Right Rev. Bishop Shahan, acting President of the Society, presided. Several new members were elected at the meeting, including Rev. Louis R. Stickney, of Baltimore, Md.; Rev. William F. Grace, of Lenox, Mass.; Rev. W. A. Maguire, of Jersey City, N. J., and Rev. William S. Prunty, of Milton, N. Y. It was decided to hold the first general meeting of the Dante Society in Washington, D. C., during the second week of May. As already stated in THE BULLETIN, the general object of this Society is to promote the study of the Italian language and literature and, in particular, the works of Dante. In addition to this general object for which the Society has been founded, it will also act as a sub-committee of the general committee formed at Ravenna, Italy, for the purpose of organizing the celebration of the seven hundredth anniversary of Dante's death, which will occur in 1921. The present officers of the Society are: Hon. president, Right Rev. Bishop Burke, of St. Joseph, Mo.; acting president, Right Rev. Bishop Shahan, Rector of the Cath-

olic University; vice-president, Very Rev. Dr. Edward A. Pace; librarian, Rev. Dr. William Turner; treasurer, Dr. Joseph Dunn; corresponding secretary, Rev. Dr. Filippo Bernardini; recording secretary, Rev. Dr. Paschal Robinson.

## CURRENT EVENTS

**Immigrants as Charity Seekers.**—Rev. Dr. John O'Grady delivered a lecture on this subject, on February 25, in the Assembly Room, McMahon Hall.

**The Background of Poverty.**—Rev. Dr. William J. Kerby spoke on the causes and effects of poverty, on the evening of March 18, in the Clover Room of the Bellevue-Stratford Hotel, Philadelphia.

**Ireland's Epopee.**—On March 5, Dr. Joseph Dunn delivered a lecture, at the Johns Hopkins University, Baltimore, on the oldest epic tale of Ireland, "*The Cattle Prey of Louth*, generally known as the '*Táin-Bo.*'" The best and completest translation of this famous work of pagan Irish antiquity is owing to Dr. Dunn, "*The Ancient Irish Epic Tale Táin-Bo Cualnge* (London, D. Nutt, 1914) pp. 382.

**St. Patrick's Day.**—The discourse at the celebration of St. Patrick's Day in St. Patrick's Church, this city, was delivered by Rev. Dr. Peter Guilday. Most Rev. John Bonzano, D.D., the Rev. Apostolic Delegate, was present at the mass, also the Rt. Rev. Rector.

**St. Thomas' Day.**—The feast of St. Thomas' Aquinas was celebrated on March 7 with due solemnity. Rev. Dr. P. J. McCormick sang the solemn high mass, and Rev. Dr. James J. Fox delivered a discourse in the afternoon in the Assembly Room, McMahon Hall, on "St. Thomas and the State."

**Art of the Roman Catacombs.**—On Sunday evening, March 27, V. Rev. Dr. P. J. Healy gave an illustrated lecture in the Assembly Room, McMahon Hall, on the above named subject.

**Dominican Matins and Lauds.**—On March 6 the vigil of St. Thomas' Day, Solemn Matins and Lauds were sung in the chapel of the Dominican College, the Rt. Rev. Rector presiding. This beautiful and touching ceremony was conducted by our pro-

fessor of ecclesiastical music, Rev. Dr. Abel Gabert. The large body of white-robed Dominicans executed the musical part of the office with perfect distinction.

**Lenten Course Sermons.**—Very Rev. Dr. Edward A. Pace is preaching in the Church of Our Lady of Lourdes, New York, the following course of Lenten services: March 12, The Soldier; March 19, The Stronghold; March 26, Training; April 2, Sentinels; Passion Sunday, Entanglements; Palm Sunday, The Leaders; Easter Sunday, The Victory.

**Rt. Rev. Bishop Shahan** delivered an address at Orange, N. J., on February 22 before the Washington Club on "George Washington a Christian Man." On the evening of March 5, he delivered an address at the banquet of the Fourth Degree, K. of C., at Hotel Astor, New York. He also spoke to the officers and soldiers of the Fifth U. S. Cavalry at Fort Myer, Va., on the evening of St. Patrick's Day, on "The Irish Soldier in History."

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### THOMAS MAURICE MULRY


Thomas M. Mulry, one of the greatest Catholic laymen of the time, died at his home in New York City on March 10, after an illness of two days. He was buried from St. Patrick's Cathedral on March 13. Rarely in its history has the Cathedral witnessed a more impressive ceremony; rarely has a more distinguished and representative audience assembled to pay tribute to human worth and to express grieving appreciation of the colossal work of a single man. His Eminence Cardinal Farley presided at the services. The solemn requiem was sung by Rev. Joseph Mulry, President of Fordham University and brother of Mr. Mulry.

Mr. Mulry was sixty-one years of age. He is survived by Mrs. Mulry, six sons and two daughters. Two of his brothers became Jesuits. Two of his sons have entered that community in recent years. One of his daughters, who became a Sister of Charity, died four years ago.

Mr. Mulry had been, up to 1906, the head of a contracting firm. In that year he was elected President of the Emigrant

Industrial Savings Bank, in which position he remained up to the time of his death. He was a commanding figure in the banking and real estate interests of the State and City of New York. He was called upon frequently to serve on committees created to deal with many of the harassing social and political questions that have arisen in the last twenty years in New York City.

In recognition of his services, Mr. Mulry received marks of distinction from the highest authority in the Church and from various institutions of learning. Pius the Tenth named him a Knight of St. Gregory. He received the Laetare Medal from Notre Dame University in 1912. The Catholic University of America conferred upon him the degree of Doctor of Laws at its Silver Jubilee in 1915. It may be said without transgressing the reservations that both truth and propriety impose, that not another citizen of New York City deserved and enjoyed the unquestioning trust and settled respect of the public in equal degree. Mr. Mulry will be remembered, however, as the great and worthy leader of Catholic lay charities in the United States. He was one of the founders of our National Conference of Catholic Charities and he was active in furthering its development in every way within his power. His firm devotion to the spirit and principles of Catholic charity never diminished, but rather enhanced the prestige that he enjoyed in secular and civic charities as well. His sympathetic cooperation with these latter never led to doubt in his wisdom or fault-finding with his methods even by those who ordinarily might be disposed to discourage the kind of cooperation in which he so firmly believed. Mr. Mulry's gift in inviting and holding confidence, even when controversies as to facts and conflict among standards were rife, was nothing short of marvelous. The upbuilding of the St. Vincent de Paul Society in the United States was Mr. Mulry's principal achievement of a positive and measurable kind. Whenever the history of the Society shall be written, let us hope that the pen that writes it will be gifted with the insight and information required to do him full justice. May he rest in peace!



## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



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# The Catholic University Bulletin

Vol. XXII—No. 4      New Series

APRIL, 1916

CALDWELL HALL SOCIETY

HOLY CROSS COLLEGE

OSSIANIC MANUSCRIPT

SUPERNATURAL VALUES  
IN IRISH HISTORY

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

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America, Washington, D. C., or to the Board of Editors.

**THE NATIONAL CONFERENCE  
OF CATHOLIC CHARITIES**

will meet at the Catholic University, September 17, 18,  
19, 20, 1916. All Catholics interested in relief work and  
likewise all Catholic organizations may become members  
of the Conference and attend meetings. The reports  
of the meetings of 1910, 1912, 1914, may be had at  
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Charities, Catholic University.

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXII*

*April, 1916*

*No. 4*

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## CALDWELL HALL SOCIETY

Only this year was the above name finally decided upon to designate a society which for several years had gone under other names, all of them eventually abandoned. An appropriate name was not easily found, as the members wished to allow a very wide scope for their society, bringing within its range not only questions of literature, theology and philosophy, but also such as in any way interest ecclesiastical students.

The society was called into existence by the desire of the students of Caldwell Hall to have an opportunity, other than the lecture hall, to develop their own individuality, and at the same time by discussion to familiarize themselves with the solutions of burning questions of the day.

The constitution of the society calls for a president and a committee of five to select suitable topics and the persons who are to treat them. Meetings are held every three weeks, on Tuesday evenings beginning at 7.30 p. m. The reading of a carefully prepared paper occupies generally about three-quarters of an hour. About as much time is devoted to discussion. As a rule the question taken up in debate is one of very practical bearing. The member who reads the paper is required to take charge of the discussion.

As a very welcome visitor and helpful moderator, Very Reverend Doctor Fenlon attends all the meetings. His most valuable service is rendered at the end of the meeting when he clarifies any obscurity that may have been raised during the heat of the discussion and points out the correct attitude in the matter treated.

So far the following papers have been read and discussed:

Church History Seminar, and was largely attended. Mr. Ryan's illustrations of his subject from the early Catholic history of Pennsylvania were particularly impressive, and those present will not easily forget this eloquent, learned and inspiring discourse.

**Alumni Meetings.**—The Philadelphia Alumni met at the residence of Monsignor Crane, rector of St. Francis de Sale's Church, on Monday, May 8. Archbishop Prendergast honored the meeting with his presence, and Bishop Shahan addressed briefly the members present on the present progressive conditions of the University.

The Connecticut Alumni held their first regular meeting May 10, at the residence of Rev. Peter H. McClean, S.T.L., in Milford. A permanent organization was formed, to include both priests and laymen.

**New Oblate College.**—The new College of the Oblate Fathers is approaching completion, and will be ready for occupancy in September. It is an imposing building of Port Deposit granite, three stories in height, with a roomy basement, and occupies a commanding site at the entrance to the University, bounded on one side by Fourth Street, and on the other by Lincoln Avenue.

**Capuchin Fathers.**—The Capuchin Fathers, of Pittsburgh, have purchased four acres of land near the University, with the intention of building thereon a house of studies. The site chosen is the highest part of Harewood Road, just beyond the College of the Holy Cross.

**The Sisters College.**—Thursday, May 4, the first public building of the Catholic Sisters College, known as the Administration Building, was dedicated by Cardinal Gibbons. Low Mass was celebrated at 10:30 a. m., by Archbishop Moeller, President of the Board of Directors of the College. Cardinal Gibbons delivered a discourse on the occasion. There were present Archbishop Hanna, of San Francisco; Bishop Canevin, of Pittsburgh; Bishop Currier, and Bishop Shahan, of the University. The beautiful building is the gift of the children of the late Anthony Nicholas Brady, and was erected by them as a Memorial Hall in his honor and memory. Many priests were present, and a good number of ladies and gentlemen, friends and benefactors of the good work.

**Rev. Dr. John W. Melody** delivered at Philadelphia, May 8, a discourse on "The Attitude of the Physician towards Professional Secrecy in Cases of the Social Disease." Dr. Ernest Laplace presided. The audience was largely composed of physicians.

**Gifts to the University.**—The University has received from the estate of the late Miss Eliza L. Jenkins, of Baltimore, the sum of ten thousand dollars, also, in accordance with the wishes of Mr. Michael Jenkins, a very valuable painting of St. Aloysius, by Murillo. Miss Jenkins also generously made, before her death, a donation of five thousand dollars to the new dining hall, thereby discharging a promise of Mr. Michael Jenkins.

Some valuable gifts have been made to the University Library by a generous and scholarly priest, among them an autograph letter of Daniel O'Connell, and a youthful Irish poem of the Liberator on the Antiquities of Ireland, two letters of Parnell, two rare volumes of old Irish music, and the very rare History of Galway by James Hardiman. From the same generous source have come twelve large boxes of valuable books, forming a distinct addition to our library.

**Fiftieth Anniversary of the Sacerdotal Ordination of Archbishop John J. Keane.**—On July 2, His Grace John J. Keane, Archbishop of Ciana, will celebrate the fiftieth anniversary of his ordination to the holy priesthood. He will receive, no doubt, many congratulations on that memorable day, but none will be more sincere than those tendered him by all friends of Catholic higher education in the United States. The flower of his beneficent life was devoted to the founding and upbuilding of the Catholic University. To his courage and self-sacrifice, his ardor and eloquence, it is owing that the University takes its place among the great educational institutions of the land. It was he who devoted all his energies to the vigorous campaign in favor of a more advanced training of the clergy, and rested not until the Catholic University opened its doors to our studious youth, both ecclesiastical and lay. God has since then marvelously prospered the work of which Archbishop Keane and other distinguished prelates were the pioneers, but no lapse of centuries ought ever to obliterate the fact that he was in a very particular way God's chosen instrument for rousing our Catholic people to a practical

sense of their duty in respect of higher education. Our gratitude to him is boundless, and with great pleasure we join the chorus of praise and respect which will salute the venerable jubilarian on the fiftieth anniversary of his sacerdotal ordination. May he live yet many happy years to behold and enjoy the development of the great work which he established in faith and love! Generations of professors and students will pass away on this hallowed site, but it will be long ere the memory of his sacerdotal virtues and of his saintly example passes away.

**Ordinations in Dominican College Chapel.**—On Saturday, May 13, the Rt. Rev. Thomas J. Shahan, D.D., conferred Tonsure and Minor Orders; on Monday the 15th, Subdiaconate; on Tuesday the 16th, Diaconate; and on Wednesday the 17th, Priesthood.

The following were ordained to the priesthood: Reverends Edward J. Cummings, O.P., of New York City; Daniel P. Coughlin, O.P., of South Boston, Mass.; William A. Sullivan, O.P., of Brooklyn, N. Y.; Hubert H. Welsh, O.P., of North Cambridge, Mass.; Emmanuel A. Hughes, O.P., of New York City; Joseph R. Caen, O.P., of New York City; Francis A. Fox, O.P., of Newark, N. J.; Timothy J. Treacy, O.P., of DeSmet, South Dakota; William A. Marchant, O.P., of Cleveland, Ohio; Francis A. Howley, O.P., of Quincy, Mass.; Edward J. O'Toole, O.P., of Utica, N. Y.; Francis D. Newman, O.P., of South Orange, N. J.; Edward G. McMullan, O.P., of San Francisco, Cal.; and Joseph Verhoeven, of Boise, Idaho.

The following received the diaconate: Reverend Brothers Charles M. Mulvey, O.P., of Providence, R. I.; James G. Cummins, O.P., of New York City; Arthur H. Chandler, O.P., of New Haven, Conn.; Leo L. Farrell, O.P., of Minneapolis, Minn.; Francis B. Gorman, O.P., of Washington, D. C.; Thomas J. Welsh, O.P., of Chester, Pa.; Eugene B. Farley, O.P., of Providence, R. I.; Vernon R. Walker, O.P. of Piedmont, W. Va.; Thomas F. Conlon, O.P., of Waterbury, Conn.; Lorenz P. Johannsen, O.P., of Philadelphia, Pa.; Patrick L. Thornton, O.P., of Columbus, Ohio; Edward J. Donovan, O.P., of Charlestown, Mass.; John A. McKeon, O.P., of San Francisco, Cal.; Edward C. McDonnell, O.P., of Dublin, Ireland; Martin John Spalding, of the diocese of Peoria, Ill.; John O'Hara, and Bernard Lange, both of the Congregation of the Holy Cross.

After the ordinations, Wednesday, May 17, Bishop Shahan blessed the new statue of St. Dominic on the grounds of the College. This beautiful statue of Carrara marble was carved in Italy by Luiji Tommasi, is life-size and represents St. Dominic sending forth his seventy disciples to the different universities of Europe.

### REV. DR. HENEBRY

Gaelic scholarship suffered a distinct loss in the death of the Reverend Richard Henebry, Ph.D., which occurred in his native place, Portland, County Waterford, Ireland, on the twentieth of last March. For many years Dr. Henebry was a prominent figure in the movement for the revival and scientific study of the Irish language. He enjoyed the advantage of having spoken Irish from his infancy, and during his student days at Maynooth, where he made his studies for the priesthood, he commenced to take an active interest in the project launched by Father O'Growney and others for the preservation of Irish where it was still spoken and its revival in those places in Ireland where it had been supplanted by English. After his ordination to the priesthood, Dr. Henebry was assigned temporarily to a mission in Manchester, England, where he was brought into contact with Dr. John Strachan, with whom he carried on his studies in Old and Middle Irish, and from whom he received his initiation in philology and comparative grammar. When the Chair of Celtic languages and literature was established at the Catholic University by the Ancient Order of Hibernians, he was selected as its first incumbent. In order to prepare himself for the duties of his new office he was sent to Germany, where he studied at Greifswald, Berlin and Freiburg under the direction of such men as Zimmer, Thurneysen and others. He received the degree of Doctor of Philosophy at Greifswald, for which he presented a Thesis on the Morphology of Deisi Irish.

Dr. Henebry's work of organizing the Celtic Department in this University was unfortunately interrupted shortly after his arrival in Washington by ill health. An attack of tuberculosis compelled him to seek relief in Colorado, where he spent more than a year. After his return to Ireland he was chosen as



Professor of Irish in the Cork College of the National University of Ireland, and there he spent the last years of his life.

Dr. Henebry was a man of many gifts. He had the scholar's power of application and a rare faculty of expression. Opportunity and natural endowment gave him exceptional equipment in the field of Celtic letters and philology. He wrote Irish fluently, and his style had an archaic flavor seldom found in the works of his contemporaries. He was passionately devoted to the revival of the language, the art and the music of Ireland which in his view had never suffered the debilitating effects of the Renaissance, and which were, in consequence, the best modern medium for the expression of truth and undiluted feeling. He was a scholar, whose conception of his work made of him a propagandist, a sturdy and uncompromising figure in a period of divergent ideals, of active literary discussion and acrimonious debate. May he rest in peace!

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### THE DANTE SOCIETY

The first general meeting of the Dante Society of Washington was held on Friday afternoon, May 19, in McMahon Hall at the Catholic University. His Excellency Mgr. Bonzano, Apostolic Delegate, honored the meeting by his presence and was accompanied by Msgr. Cossio, well known as an authority on Dante. In a few introductory remarks the Rt. Rev. Bishop Shahan, Rector of the University, stated the purpose of the Society which was recently organized under the auspices of the University with a view to promoting the study of the Italian language and in particular the works of the immortal poet. The Rector then introduced the Right Rev. Maurice F. Burke, D.D., Bishop of St. Joseph, Mo., who delivered a lecture on "The Modern Study of Dante," which we hope to publish in full in a later number of the BULLETIN. At the close of his lecture, Bishop Burke declared that he intended to donate some two hundred volumes of Dante literature to the library of the Society at the University. This is the second notable gift of Dante books made to the Society.

## THE STUDY OF CELTIC

BY DR. JOSEPH DUNN

*Professor of Celtic in the Catholic University of America*

If, as it has been said, "Philology is the geology of the intellectual world," then Celtic philology is that science which has as its object the acquaintance with the entire intellectual life of the Celtic peoples, in other words with Celtic humanity, so far as it has ever found or still finds expression in language or literature. The material with which it deals is both the languages of Celtic peoples that are dead and the living speech of the Celts and their literary works as well in the present as in the past.

The Celts appear to have been like certain individuals who, in spite of their brilliant qualities, have never had a chance. It is not the purpose of this paper to illustrate their vicissitudes from their political history, but merely from the more restricted field of philology. In spite of the researches of Celtic scholars, we have only to open our histories and books on archaeology and anthropology, not to speak of books in lighter vein, to convince ourselves that only a little of the results of the investigations of Celtists has filtered down even to the upper strata of the learned public, while, among the ordinary reading public, there is a vast amount of culpable ignorance, and the falsest and most antiquated notions prevail.

### THE EARLY STUDY OF CELTIC

The introductory period of Celtic philology was that of Celtomania, when passion, phantasy, prejudice, and wire drawn speculation played a larger rôle than criticism, and when the wildest theories were propounded. Probably no subject has ever had a greater attraction for dilettanti than Celtic, and this may account for much of the darkness and uncertainty which for a long time covered the subject, and for the disfavor with which it was regarded by not a few.

The second is the period of the scientific study of Celtic. The first name of note that we come across in this period is that of the learned Welshman, Edward Llwyd, who has been called the morning star of Celtic philology, and who, in 1706, drew the attention of the learned world to Celtic studies. Other early names are Sir William Jones and the philosopher Leibnitz who wrote of the value and use of the Celtic languages for illustrating European antiquities. In Germany, however, the home of comparative language study, where, early in the nineteenth century, investigations on the common origin of the Indo-European languages took place, the Celtic branch did not for a long time receive any attention. The first name of importance, after Adelung and Radlof, to be mentioned here is that of Bopp, the founder of comparative grammar, who, as early as 1823, read an essay before the Berlin Academy on the relationship of the Celtic languages to the Sanscrit. Yet though German grammarians relished these discoveries, they rather tabooed Celtic for a long time yet as a

thing too uncertain. About the same time as Bopp's essay appeared, Prichard published in London (1831) his "Eastern origin of the Celtic Nations," in which he demonstrated, but not to the complete satisfaction of scholars, the affinity of the Celtic and the Sanscrit. Pott, for example, in 1836, was still dubious about the Celtic languages being Indo-European.

The Frenchman Pictet, the father of Celtic philology in France, then (1836) took up and supported the theories advanced by Prichard, and two years later (1838) the learned world was at length won over to the truth by Bopp's second memoir. Notwithstanding this, for many years, and even after Celtic had emerged from the pre-scientific period, which terminated with the appearance of the immortal "*Grammatica Celtica*," Mone, Leo, Kefersteine, Holzmann, and others continued to spin out their fantastic theories. Diefenbach (1839) made better use of his material, though not always happily, in his "*Celtica*" which, though now antiquated, is still of interest for the Gaulish names it contains.

#### THE FOUNDATION OF CELTIC PHILOLOGY

The honor of having inaugurated Celtic philology belongs incontestably to Johann Kaspar Zeuss, who was born in Bavaria where, centuries before, the Celts had had their earliest known habitation. May it not have been by some mysterious, far-off atavism that Zeuss was attracted to the subject? We do know, however, that he was led to it directly by the history of the ancient Germans. Zeuss's work, epoch making in the strictest meaning of the word, the "*Grammatica Celtica*," published in 1853, is the basis on which the new science has, since his day, been developed. To Zeuss is due the credit of having made known the existence of Celtic linguistic phenomena and of having formulated the laws which have since been elaborated. The "*Grammatica Celtica*" ranks as one of the greatest monuments of erudition, and its author as one of the creative geniuses of his century. In order to be free to devote himself entirely to his work, Zeuss never married, and he died at an early age. The "*Grammatica Celtica*" had killed him. It may not be out of place here to quote what John O'Donovan wrote in a notice on the death of Zeuss: "Ireland ought not to think of him without gratitude, for the Irish nation has had no nobler gift bestowed upon them by any continental author for centuries back than the work which he has written on their language."

As Zeuss was his own teacher, so all were his disciples, and few there were at the time who were able to criticise his work. However, his spirit lived and worked after him in the fatherland. At his death he left the revision of his great work to his closest friend and fellow-Bavarian, Ch. W. Glück, but Glück's health would not permit him to undertake the heavy task, and so it fell to Hermann W. Ebel, in some respects the most illustrious of Zeuss's pupils. Though, of course, the efforts of two generations of scholars have modified the "*Grammatica Celtica*" in some points and rectified and completed it in others, the great lines of the book are intact as Zeuss and Ebel left it, and it is still the corner-stone of all sound Celtic philology.

## CELTIC IN GERMANY

The introduction of the teaching of Celtic in the universities is quite recent. The distinction of having given the first course belongs, so far as we know, to Ernst Windisch, who, in the summer semester of 1871-2, lectured on Old Irish at Leipzig. Later he offered the subject at Heidelberg, and, in 1875-6, at Strassburg. In the same year Ebel, who held the chair of comparative grammar at Berlin, had announced a course in Old Irish at that university, but his death prevented the realization of his plan. Since 1875 Professor Windisch has lectured at Leipzig. He is the Nestor of Celtists, and few men have done more for Celtic studies.

Under Windisch, Heinrich Zimmer, who began as an Indic scholar, took up his Celtic studies. From 1878 to 1881 he lectured at Berlin and since then at Griefswald until, in 1901, he was appointed to the newly founded special Chair of Celtic at Berlin, the only one in Germany devoted exclusively to Celtic. For many years Zimmer was the most prolific Celtist and one of the most original and polemical minds in Europe. To him and to Rudolf Thurneysen, working simultaneously and independently, is due the discovery of the laws and effects of Irish verbal accentuation, which was undoubtedly the greatest event in the field of Celtic linguistics since Zeuss's day and has necessitated a complete remodeling of Old Irish grammar. Thurneysen is one of the foremost living Celtists. He started as a Romance scholar and studied Celtic under Windisch and Zimmer. He lectured on Celtic, first at Jena in 1882-7, and since 1887, at Freiburg, the charming "Pearl of the Breisgau," which became the Mecca of most of the men of the present generation who went abroad to study Celtic. In 1911 he was called to Bonn.

Mention must be made of the names of some of the other leading scholars, some of whom are fortunately still with us, who in recent years have added most to our stock of knowledge of Celtic. The Piedmontese, Count Nigra, at one time Italian ambassador to France; the great philologist Ascoli; the Dutchman Kern, of Leyden, Lottner, Schleicher, Güterbock, L. Ch. Stern, Hugo Schuchardt, Alfred Holder, Max Nettlau, W. Meyer-Lübke, Sophus and Alexander Bugge, Chr. Sarauw, Richard Schmidt, Fred. Sommer, Finck, Foy, Zupitza, and Kuno Meyer, formerly Professor at Liverpool and Director of the School of Irish Learning at Dublin, now Professor at Berlin who, because of his valuable contributions and varied activities as well as because of the post he holds, is regarded as the Dean of German Celtologues.

## CELTIC IN FRANCE

But France was not far behind Germany in giving official recognition to the teaching of Celtic. In the pre-scientific period she had more than her share of Celtomaniacs, in La Tour d'Auvergne, Gregoire de Rostrenen, and others, and much ink was spilled over Celtic archaeology and Gaulish antiquities. After these the first one to devote himself to Celtic, chiefly to legends and Breton songs, was the Vte. Hersart de la Villemarqué:

but the vicomte was a poet rather than a philologist, and his statements need to be carefully weighed before they can be accepted. De la Borderie was a much greater scholar. It was during the lifetime of De la Villemarqué that the first course in Celtic was opened in France, namely, at the École des Hautes Études (1876), and entrusted to H. Gaidoz who still conducts it and may be regarded as the founder and organizer in France of the scientific study of the Celtic languages.

The next great step was the establishment (1881) of the Chair of Celtic languages and literatures at the Collège de France. This was mainly due to the activity of the celebrated historian Henri Martin who, as far back as 1862, was one of the first in France to point out to French scholars the existence and value of the Irish manuscripts in Dublin. It is said that at the time of the foundation of this Chair, one of the greatest scholars of the day expressed his astonishment at the establishment of a Chair for a language of which not a single word, he said, was known with exactness. In the following year (1882) d'Arbois de Jubainville was named as incumbent of the post, which he held until his death in 1910. It was d'Arbois' studies in the history of France that brought him to Celtic. In the course of his long, busy life he wrote much and on nearly every phase of Celtic studies, and, in many respects, he was not only the most versatile and interesting of all Celtic scholars, but also the most conspicuous for his indefatigable zeal for the advancement of Celtic.

Around d'Arbois de Jubainville there grew up an active circle of disciples who soon made France the equal of Germany as a center of Celtic studies. In 1883, the year after the foundation of the Celtic Chair at Paris, a department of Celtic was introduced at Rennes and the instruction entrusted to Joseph Loth, who, as the successor of d'Arbois at the Collège de France, is now the recognized head of the Celtic group in France. Loth was succeeded in the Deanship at Rennes by Georges Dottin, who has done most valuable service in nearly every branch of Celtic learning. The other most distinguished Celtists in France, all of whom are still living, are Ferd. Lot, and Ernault, at Poitiers, Le Roux, at Rennes, Le Braz, the high priest in the Breton literary movement, also at Rennes, and Vendryes, at Paris, perhaps the most active of them all and one of the greatest linguists in Europe.

#### CELTIC IN GREAT BRITAIN

Crossing the Channel, we find the first Celtic department at Oxford, where, at Jesus College, the Welsh College, there has been a Celtic professorship which, ever since its foundation in 1876, was held brilliantly, until his death in 1915, by Sir John Rhys, who produced solid works in Celtic linguistics, mythology, archaeology, and folklore. At Caius College, Cambridge, E. C. Quiggin is at the head of the Celtic department. In 1889 the University of London admitted Celtic as one of the subjects qualifying for the Master's degree, and in 1914 appointed as lecturer, Robin Flower, superintendent of the manuscript depart-

ment of the British Museum. Up to the time of the war there was a well organized department of Celtic at Liverpool, which was occupied by Kuno Meyer, and, at the University of Manchester, the late John Strachan carried on his investigations and founded a Celtic school on a thoroughly scientific basis.

In each of the three University Colleges which constitute the University of Wales, namely, Cardiff, Aberystwyth, and Bangor, there is an endowed Celtic Chair occupied respectively by scholars of great learning, whose classes are attended by hundreds of the most promising students of the Principality. Aberystwyth, which has the distinction of having the oldest Celtic Chair in Great Britain (1875), has also had the most distinguished professors of Celtic, namely, Silvan Evans, and, until his resignation in 1914, Sir Edward Anwyl.

It was the celebrated Dr. Samuel Johnson who first suggested the desirability of a Celtic Chair in Scotland, and he would have it placed at St. Andrew's. A portion of a letter from him to Charles O'Connor, of Belanagare, in Roscommon, will be read with interest: "I have often wished," he wrote, "that the Irish literature were cultivated. Ireland is known by tradition to have been once the seat of piety and learning; and surely it would be very acceptable to all those who are curious either of the original of nations or the affinities of languages, to be further informed of the revolution of a people so ancient and once so illustrious . . . I hope you will continue to cultivate this kind of learning which has too long been neglected, and which, if it be suffered to remain in oblivion for another century, may perhaps never be retrieved." It was not until the year 1882, however, that the Chair was founded, and at Edinburgh, chiefly through the influence and exertion of John Stuart Blackie, Professor of Greek in that University. Its first occupant was Donald Mackinnon, who, since his death in 1914, has been succeeded by W. J. Watson, Editor of the *Celtic Review*. Though this is the only Chair of its kind in Scotland, with regular instruction in Celtic, the subject is taught at Glasgow University by George Calder, who succeeds George Henderson, and at Aberdeen University, where, within the last few years, a movement has been on foot for a Chair of Celtic.

#### CELTIC IN IRELAND

In Ireland, the one nation that remains of the once wide spread Celtic race, Celtic scholarship has been, owing to politics, poverty, and persecution, for more than half a century almost extinct. The two greatest native Irish scholars of modern times were John O'Donovan and Eugene O'Curry, men of surpassing intellect and extraordinary industry. Mention must also be made of Hennessy, O'Beirne Crowe, and of the Celtic Chair at the Catholic University of Ireland, established chiefly at the instance of Cardinal Newman. Under Siegfried, who was Professor of Sanscrit and comparative philology at the University of Dublin, Whitley Stokes, of a distinguished Dublin family, who had been trained as a jurist, took his first steps in Celtic, and perhaps no scholar has rendered

more services to every branch of Celtology. Another of the greatest Irish scholars of our time, and the great master of Irish bardic poetry, was Standish H. O'Grady. National Ireland had no means of showing public recognition to these two men who had done so much for their native land and scholarship, and Trinity College, Dublin, always antagonistic to the national cause, would not, and so it remained for Oxford to bestow a D. C. L. on Stokes, and for Cambridge to confer an honorary degree on O'Grady.

There are Irish professorships at Trinity College, at the Queen's University at Belfast, and at Dublin, Galway, and Cork, the constituent colleges of Ireland's National University, in which a knowledge of modern Irish is an essential subject for matriculation. The most productive work, however, has been done at the School of Irish Learning, the primary object of which was to give to Irishmen in their own land the training for which formerly they would have had to have recourse to continental universities. This school was founded largely by the efforts of Mrs. John Richard Green, and directed by Kuno Meyer, and up to the time of the war was attended by students, men and women, lay and ecclesiastic, not only from Ireland but from all parts of Europe, who followed courses in Celtic grammar, literature, phonetics, metrics, and paleography.

#### CELTIC ELSEWHERE IN EUROPE

Within the last decade, the study of Celtic has moved to the north and the east in Europe. It is taught occasionally at Gothenburg, at Upsala, Göttingen, and at Brussels. In 1913 the University of Christiania founded a Chair of Celtic and called to it the distinguished young Norwegian scholar Carl Marstrand. At Copenhagen is the marvelous Danish linguist, Holger Pedersen, whose splendid *Comparative Celtic Grammar* marks a new date in the history of Celtic studies and is the greatest effort made since Zeuss to coordinate systematically the grammar of the Celtic languages. A. Czech, Julius Baudiš, has contributed some important studies to our subject. In 1912-13, Julius Pokorny offered the first Irish course in the University of Vienna, and in the same year A. Smirnov announced a similar course in the University of St. Petersburg. If, as it has been claimed, the Mikado and the McAdoo bear the same family name (!) we may next expect to hear of an Irish Chair in the University of Japan.

#### CELTIC IN AMERICA

Celtic finds a place in the curricula of five American universities: Harvard, Columbia, Washington, Chicago, Illinois, California, and Dalhousie, and occasional lectures on Celtic subjects are given in other institutions. Dr. Schoepperle, at Illinois, has the unique distinction of being, so far as we are aware, the only lady professing the teaching of Celtic in any institution of learning. Though Harvard was the pioneer in this country, the Catholic University at Washington is the only

American University with a department devoted exclusively to Celtic. This Chair owes its existence to the generosity of the Ancient Order of Hibernians in America, and its first occupant, the late Reverend Dr. Richard Henebry, afterwards Professor at the University College, Cork, was the first Professor of Celtic in the New World. Yale and Cornell have also had a share in Celtic scholarship, for it was a man from Yale in the Class of 1872, Evander W. Evans, who, while Professor of Mathematics at Cornell, was the first American to contribute studies to Celtic philology.

#### THE ANCIENT CELTS

It is only within the last third of a century or so that Celtic studies have begun to get a sort of revenge for the long neglect of the past, but, as I hope to show in this paper, the present interest in Celtic is by no means commensurate with its importance. As might be expected, the subject of Gaulish has received most attention in France, yet it is to A. Holder that we owe the monumental corpus of Old Celtic, containing a mass of material from the Greek and Latin authors and from inscriptions, coins, and documents dating from the earliest times to the eighth century of our era. Thanks to it, we are now in a position to know much more than we formerly knew about the Celts, the stubborn enemy whose battles with the Romans take up so much space in Roman history. It also enables us to know some deal about the language with which the Latin had to contend in Gaul, the language of Vercingetorix as opposed to that of Caesar.

#### EARLY EUROPEAN CIVILIZATION

It is of the greatest importance to bear in mind that, in certain respects, the insular Celts, at the time when Christianity came to them, were at a stage of civilization more ancient than that of the Gauls at the time of Caesar. Ireland up to that time was a microcosm, a world cut off from the rest of Europe, untouched by all foreign influence and by the far reaching impress of Rome. Thanks to this isolation and thanks also to the tenacity of the race, Celtic life and the older barbaric world of our Aryan and pre-Aryan forefathers lasted on longer in Ireland than elsewhere. And so we are not surprised to find that many of the practices and institutions which Greek and Roman writers ascribe to the Celts and which we might otherwise put down as fables find their corroboration in the native tales of Ireland. Consequently, if we wish to know what were the ideas, habits, and propensities of the Gauls on the continent; if we wish to complete the scattered notices which the Greek and Latin writers have left concerning them, we must turn to the old Irish sages. In vain do we look elsewhere for similar literary records to take us back to one of the earliest stages of Aryan custom, coeval in some respects with that of the Homeric age, and in some details even with the civilization of the original inhabitants of western Europe.



## THE EARLY HISTORY OF THE CELT

The question of the early history of the Celts is inseparably bound up with that of the origin and evolution of the peoples of Europe and of their civilization. This ethnical problem, which includes the part played by race in the development of peoples and the relations of the peoples of western Europe at the time of the Celtic migrations, has always enjoyed the reputation of being especially difficult, and chiefly so because of the fact that the whole question has been muddled and darkened. In fact, for a long time, about such fundamental questions as the relation of the Germans to the Celts, who, maybe three thousand years ago, mingled along the Danube and the Rhine, sometimes as foes and sometimes as friends, of the Celts to the Gauls, of the Irish to the Welsh, all was chaos. Nor were we better informed concerning the ethnography of the British Isles and their political and social state in Celtic and pre-Celtic times. Before a true, general history of those islands from the earliest period through the middle ages can be written, a large mass of, purely historical documents must still be thoroughly examined. Surely this is a problem that from every point of view ought to interest us in America where the Celtic stock, Irish, Scotch, and Welsh, is so largely represented. These inquiries still await a final answer and, for that, a knowledge of Celtic is absolutely indispensable.

The base and foundation of Celtic philology, history, archaeology, and literature, is the study of the Celtic languages and a thorough linguistic training is essential for any work in these subjects. The main outlines have been definitely traced, and the laws established, and the foundations of Celtic philology are now as solid as those of any other.

## THE OLDEST IRISH

Next in order after the Gaulish are the Oghams, or inscribed stones, chiefly funeral inscriptions, which are scattered over the soil of Ireland and parts of Wales, and which are important because they have preserved the very oldest form of Celtic in the British Isles. But neither the Gaulish nor the Oghams is sufficient in quantity or extent to raise the structure of Celtic grammar. The oldest monuments of Celtic are the Irish Glosses, which date from the eighth and ninth centuries. They are the great mine out of which Old Irish, which is the basis of all scientific study of the Celtic languages, has been built. Most of this gloss and other material has, since Zeuss's day, been edited in part and at several times, but it remained for Stokes and Strachan to collect it in what may, with some changes, be called a definitive edition.

For the elucidation of the primitive sounds, the original inflection and grammatical structure of the Indo-European tongues, Old Irish is fully as important as Sanscrit. To the student of pure linguistics it offers some most interesting problems, for example, in the matter of the changes in verbal accent, the terribly complicated verb, and the illusive infixed pronoun.

## MIDDLE IRISH

Leaving Old and passing on to Middle Irish, that is, the language of the period extending from the tenth to the seventeenth century, we find that considerable confusion exists. The literature of the period is extraordinarily rich and of inestimable value. Hundreds of texts have been printed, some with, others without, translation. Some have been reproduced in photograph, lithograph, or collotype, but the greater part still remain in manuscript. The language of the period is still full of many mysteries. Sometimes it was intentionally obscure or belonged to a particular craft, and, as the key has been lost, many passages in the Saga texts and poems may never be translated. What we need is a repertory in which every word will be given with the source from which it is taken and with all necessary illustration of its use. Although a few good collections have been compiled, notably by Windisch and Meyer, each research student must be for a long time to come and to a certain extent his own lexicographer.

## MODERN IRISH

Because of the great philological value of Old Irish and the great literary value of Middle Irish, the modern language has had but comparatively little attraction for students of Celtic. And yet not one of these forms is a self-contained study in itself entirely independent of the others. If the past explains the present, the present often explains many peculiarities in the old orthography and helps to elucidate the meanings of words. The vocabulary of Modern Irish, and the same might be said of the modern forms of the other Celtic languages, is one of the richest and most expressive in the world. It used to be no rare thing to find old unlettered Irish speakers possessing a fund of heroic and romantic tales and a vocabulary of from 4,000 to 6,000 words, or from five to seven times as many as are used by the English peasant. A great deal remains to be done as regards these modern languages. They offer material and problems of very great interest. A precise analysis of the sounds of the principal varieties of the living idioms is the very foundation of all the investigation in Celtic linguistics and actually of most pressing need. Each village, each word should be the object of a rigorous study and when all the phonetic facts are registered, we shall have a complete phonetic atlas of the Irish and other Celtic dialects.

While there is no lack of grammars of the several modern Celtic languages, it cannot be said that any one of them meets the demands of modern scholarship. Nor have we properly graded readers. The Scottish Gaelic is perhaps, on the whole, better provided with both of these tools than the others. There are good working dictionaries, too, but they suffice only for practical purposes, for the language mostly met with in books. Only a fraction of the racy every-day words of unknown origin have as yet been recorded, and there seems to be not even the promise of a monumental thesaurus of the living language with all its varieties and idioms.

## THE OTHER GAELIC LANGUAGES

Just as Old, Middle, or Modern Irish cannot be thoroughly understood or explained without an acquaintance with the language in all of its stages, so, by extension, in the scientific study of Irish, constant reference must be made to the kindred languages. Little may be said here about the Scottish Gaelic and the Manx, the remaining languages of the Gaelic linguistic group. Neither Gaelic Scotland nor the Isle of Man has any ancient documents to compare with those of Ireland. They were both colonized from Ireland, and their language was at one time practically identical with that of the mother country. Indeed, the further back we go in their history, the more the distinction between Scottish and Irish Gaelic appears to be illusory. For several hundred years of the early Christian period neither the history, nor the language, nor the literature of the Highlands can be studied apart from those of Ireland.

## THE BRITISH CELTIC

We now come to the British or Brythonic group. Here Cymric, or Welsh, holds the place of most importance, but there is less to be chronicled than in the case of Irish, for the literature of the British languages, though far superior in lyric poetry, is neither so old nor so varied as that of the Irish. The oldest Welsh language, too, has not preserved so much of the old declensional system as the Irish. But, in some of its phonetic elements, Welsh is older than Irish, and, in fact, the one supplements the other. Some excellent historical grammars by Strachan and J. Morris Jones have appeared, but it is greatly to be regretted that the national dictionary of the Welsh, which was begun by D. Silvan Evans and promised to be the most comprehensive, ceased at his death with the letter E. As regards the volume and value of vernacular literature published per annum, Wales stands easily first with its two quarterlies, twenty-eight monthlies, and twenty-five weekly papers, all published in the language of the country. It has been estimated that the Welsh spend a million dollars annually on their native literature.

Most of the Middle Armorican or Breton texts have been published. Since they are comparatively recent, not going back further than the fifteenth century, the only way to study the earliest forms of the language, dating from the eighth century, is from the cartularies and onomastica. This work, on which a great deal still remains to be done, is almost entirely in the hands of Professor Loth of Paris.

## SOME PROBLEMS IN CELTIC

Of a few of these languages there are good etymological dictionaries, but no general work on Celtic etymology has appeared since the one which Bezzenberger and Stokes produced jointly twenty-two years ago. The numerous etymological discoveries which have since been made are scattered far and wide in the volumes of Celtic and other periodicals. No more interesting undertaking, though one of great mag-

nitude, could be imagined than to collect these into a convenient compendium, with what is common in historical times to all the Celts in one class; what is Gaelic, in another; what is British, in another; and, finally, what is peculiar to each of the Celtic languages or their dialects, in another. The comparative study of these words would throw as bright a light on the history of European civilization at a remote period as any studies in anthropology or archaeology.

#### THE LIVING CELTIC TONGUES

Five Celtic languages are still spoken, but only at the cost of a hard struggle for existence. It has been their fate to be choked, as it were, by the rank growth of those very languages, in no way linguistically their superior, the French and the English, and chiefly the latter, over both of which the Celtic once was mistress. Very roughly speaking, they are spoken in what the English disdainfully call "the Celtic fringe" of their rich mantle, in the far south, west, and north, of Ireland, in the Hebrides, in a few communities in the Isle of Man, in out of the way parts of the Scottish Highlands, in most parts of Wales, and in Breiz Izel, or Lower Brittany. They are spoken in Europe by approximately three and a half millions, of whom about one million are monoglots. Over one and a quarter millions speak Breton; nearly one million, Welsh; about two-thirds of a million, Irish; about one-fourth of a million, Scotch Gaelic, and about five thousand, Manx. That is all that survives of a language which at one time prevailed throughout the length and breadth of Europe.

#### THE VALUE OF CELTIC

The value of Celtic, however, is not to be measured by the comparatively small number of its native speakers. In fact, its importance seems to increase precisely as the number becomes smaller. In addition to its claims to the attention of the learned world, already adduced, many more might be offered. In Celtic countries are to be found the oldest vernacular prose and poetry and the earliest and most developed folk-lore in western Europe. The variety and quantity of this popular lore is surprising. It is characterized by a racy individualism and a nearness to the sod, which constitute its greatest charm and give it its specific value. There is hardly a tree, rock, river, or hill that does not enter into some cycle of legend, but who can tell the origin or development of those legends? Much indeed has been published, but it represents only a small part of the great body of tradition. There is pressing need of preserving what is left before it is too late, and of critically investigating and sifting the immense mass of material.

#### CELTIC POETRY

We are now in a position, thanks chiefly to Kuno Meyer, to estimate the salient points of old Irish poetry; though of this, as is the case in other early literatures, probably less is known than of any other

branch of early Celtic. Only a small portion has been published, and even less has been translated. A vast amount must also have perished, as may be judged from the fact that hundreds of poems, otherwise lost, are referred to only by their first lines or by mere casual reference. Beautiful as the old Irish poems are, they are not to be compared with the Welsh lyrics which, in the twelfth and fourteenth centuries, are superior to those of the other nations of Europe. Little or nothing has been done on the poetry of the bards, the hereditary poets attached to the houses of kings and chieftains to record their genealogies and their battles, although this is valuable both as poetry and as documents for the social and political history of Ireland. Coming down to more modern times, the history of Ireland during the deep, dark, sorrows of the penal days can best be told by the street ballads of the time, with phrases full of life, words of love, cries of war, which paint Ireland's sorrows in crude but strong colors.

#### THE IRISH EPICS

The epic material of Ireland has no equal anywhere for richness and originality. In the first place, it is the oldest existing literature of any of the peoples that dwelt to the north of the Alps, and in many respects it is such a monument as no other race with which the Celts may be compared possesses: The importance of these epic tales has only recently been recognized. It extends far beyond the limits of Ireland. Many questions as to the extent and importance of myth and history in these epics and as to the nature and extent of the influence of one cycle upon another are obscure in the extreme and remain to be settled. Though many of these prose epics, so important from every point of view, have been published, some three hundred or four hundred, belonging to the two great heroic cycles or to smaller local cycles, still remain inedited and untranslated.

#### DEBT OF EUROPEAN LITERATURE TO CELTIC

It is not to be forgotten that European literature is greatly indebted to Celtic traditions, and that Celtic imagination and genius more than once freshened and renewed the art and literature of Europe. One form of this subject, namely, as to how the *Matière de Bretagne* entered French and continental literature, has inspired most researches, excited most discussion, and even polemics. This difficult and important question, since it concerns the Arthurian romances, the Breton lays, the Tristan and Grail Sagas and the poems of Marie de France and of Chretien de Troyes, has been debated with very different results by the Celtic, Romance, Germanic, and English scholars of Europe and America. What has just been said is an example of certain topics with which the Romanist and Celtist are equally concerned. The two philologies are, in a way, bound to be complementary, on the linguistic side because of the considerable Celtic element in the Romance languages, and on the literary side because mediaeval French literature in one of its richest and most important

phases is tributary to Celtic. Accordingly, Celtic finds a place in Gröber's "Romance Grundriss" and in Vollmöller's "Romance Jahresbericht." The linguistic question was first treated many years ago by Thurneysen, but will have to be done over. Among the many inedited Irish manuscripts are numerous Arthurian romances. An interesting study would be the Latin loan words in the British group, that is, those popular words which were borrowed by the British Celts in the first century of the Christian era during the Roman occupation of Britain. A study of this subject would help to fix the chronology of certain phonetic changes in the Romance languages.

#### CELTIC LAW

The ancient laws of Wales and Ireland are of the utmost importance not only for the study of the political and social state of the British Isles and Ireland in early times, but also for the history of the primitive law and institutions of the Indo-Europeans. This is shown, for example, by the highly interesting and valuable lectures on the early history of institutions by Sir Henry Sumner Maine, who was led to undertake the work by the publication of an English translation of the Brehon laws of Ireland. A critical edition of those laws is badly needed, as the present text and glossary have been shown to be full of errors. Besides, there are many other legal documents of different kinds and periods, the publication of which would be of incalculable benefit.

#### CELTIC RELIGION

The religion of the Celts, as well in pagan as in Christian times, is a subject of absorbing interest, and some excellent works have been written on it, but we are still in the dark concerning the exact beliefs of the Druids, the Celtic pantheon, Celtic nature myths, the personification of natural forces, and the date and nature of the process by which the mythology of the Celts was rationalized; in a word, concerning their systematic mythology, if they ever had one. Similar questions, such as the influence of Christianity on the pagan religion, and that of the Norse invasions on the former, and pagan survivals in Celtic Christianity, still await a definite answer. For the study of early western Christianity, perhaps nothing is of greater value than the history of the early Celtic Church. Ireland was the "Insula Sanctorum," and no literature is richer in hagiology and liturgiology than Irish. This material consists of popular lives and miracles of saints, pious stories, visions, sermons, homilies, commentaries on the Scriptures, prayers, hymns, and religious poetry of the most varied kind, much of it before the public, but even more untouched and inedited. Even on that favored topic, the rules and studies of the ancient schools of Ireland, much remains to be done. For centuries Ireland was also the "Insula Doctorum," the University of Europe, and students flocked from abroad, attracted thither by the fame of her professors, so that whenever we hear of an Anglo-Saxon of a superior education, it was taken for granted that he had studied in

Ireland. The work of the mission in Hy (Iona), in the neighboring islands and in England, and the preparation and activities of the Irish monks who evangelized the heart of Europe, are subjects for which a knowledge of the Irish language is absolutely necessary.

#### CELTIC ANTIQUITIES

Other subjects which lie within the purview of the Celtic philologist can only be touched on in passing. The Celtic countries are peculiarly rich in antiquities. Though the rath, tumulus, and other monuments have not given up all their secrets, such rich collections as those at Saint Germain-en-Laye, outside Paris, and Dublin, and the investigations of such archaeologists as Petrie, Reinach, and Dechelette, to mention only a few of the most celebrated, have thrown a flood of light on the ancient art of the inhabitants of pre-Roman Europe. A study of Celtic place-names, also, furnishes important data on early history, and probably no literature is richer in toponomastic tales, which pretend to account for the origin of names of places, than the Irish. For this study, too, needless to say, a knowledge of Celtic is absolutely necessary.

#### CELTIC MUSIC

The genuine native music of the Celtic peoples, not the music hall article that goes under the name, is unsurpassed in all Europe for sweetness and expression, and a study of it is not outside the scope of Celtic philology. The musical scale, the tonality, and structure of the popular melodies, the music to which parts of the old epics were chanted, and the lyrics sung, are all questions of interest and importance. Societies for the cultivation of Celtic folk-music have been established in Ireland, England, and Wales.

#### CELTIC LANGUAGE REVIVALS

It must not be forgotten that the Celtic languages are, with the exception of the Cornish, living languages and do not belong exclusively to the domain of the past. Consequently, the aims of the language revivals are not incompatible with those of scholarship. National musical and literary festivals, resembling the *Jeux floraux* in France, are held annually or at other regular intervals in the different Celtic lands, the oldest and best known being the *Eisteddfod* in Wales, the *Oireachtas* and the *Feis* in Ireland, the *Mòd* in Scotland, and the *Kevredigez Breiz* in Brittany, and they have done much to advance the cause of the popular languages. There are, besides, in almost all the large cities in England and America, and of course in the Celtic countries themselves, Celtic societies and classes whose members meet at regular intervals for the study of the language, and minor congresses are held from time to time.

#### CELTIC PERIODICALS

The great activity of Celtic scholars in editing texts and in solving Celtic problems made it advisable, as long ago as 1870, to publish a re-

view devoted exclusively to those subjects. France, this time, gave the example, and the *Revue Celtique*, founded by Gaidoz and continued by d'Arbois and Loth and their collaborators, at once took its place with the best of the European reviews and made France for a long time the center of Celtic studies. Vol. xxxv, 1914, which appeared just before the war, was dedicated to Windisch on his seventieth birthday, as a tribute from French to German scholarship. It was followed in 1897 by the *Zeitschrift für Celtische Philologie*, and, in 1900, by the *Archiv*, which was intended to be the storehouse of everything pertaining to Celtic glossology and to Middle Irish in particular. In 1907 the *Archiv* suspended publication. In 1904 appeared *Ériu*, the Journal of the School of Irish Learning, the chief purpose of which was the publication and collation of texts from the manuscript materials of Irish literature and Irish history. And finally *Gadelica*, a scholarly journal which had but a short existence, devoted to studies and researches in the field of Modern Irish, and intended to supersede the defunct *Gaelic Journal*, which contained a mass of undigested material on the spoken language. Two excellent periodicals are published in Scotland, devoted chiefly to the language and literature of the Highlands, the *Celtic Review* at Edinburgh, and the *Transactions of the Gaelic Society of Inverness*. In England, the *Archaeologia Cambrensis*, and the *Transactions of the Honourable Society of Cymmrodorion* are of most importance, the former dealing especially with Celtic archaeology, and the latter of wider and more varied contents. In Brittany, the *Annales de Bretagne* is easily foremost. In all these countries there are a great number of more or less local reviews and newspapers printed entirely or largely in the language of the people and containing stories, dialectic studies, and valuable folk-lore. Then there are the admirable publications of the Irish Texts Society of London which was founded for the publication of texts from the sixteenth to the eighteenth century and has already brought out fourteen volumes. In addition to these periodicals, Celtic finds a place in Bezzenberger's *Beiträge*, the *Indogermanische Forschungen*, Kuhn's *Zeitschrift*, the *Mémoires de la Société de Linguistique de Paris*, the *Transactions of the London Philological Society*, and other linguistic, literary, and folk-lore journals, and in the Proceedings of learned Academies in all the countries of Europe. The great and constantly increasing number of periodicals and the dissemination of the material over a wide geographical area is not one of the least important obstacles to the progress of the science of Celtic, and makes it no easy matter even for the specialist to keep abreast of his subject.

#### THE PRESENT CONDITION OF CELTIC STUDIES

While it cannot be said that the study of Celtic has been made easy, the road has been cleared and a way blazed through its mazes. A few years ago the "Grammatica Celtica," with its 1,115 quarto pages of hard crabbed Latin 'was the pabulum set before the student, and only those who have tried to digest it can realize the severity of the diet and the



courage and perseverance it demanded. Now we have excellent Old Irish grammars, and instead of grubbing out a knowledge of Middle Irish literature laboriously from musty manuscripts and facsimiles, a great many texts are in print accompanied by thoroughly scientific apparatus. An incalculable lot of the student's time is used up, however, in turning over the pages of innumerable little glossaries, whose number is constantly increasing, since each new text must have a glossary of its own because of strange words and forms. These must be always at hand when one is engaged on any piece of Celtic research, and this will continue to be the case until these scattered glossaries are incorporated into one great dictionary.

#### GROWTH OF INTEREST IN CELTIC

In spite of the fact that Celtic studies have been neglected, they are a subject of ever-growing interest. To day the Celtic group, from the linguistic, literary, and historical point of view, surpasses in interest most of the groups of the Indo-European family, and it is not too much to say that there is scarcely an historical question that does not touch on the Celtic domain and derive help from Celtic sources. A proof of the fascination which the subject has had for scholars is that most of the great Celtologues were attracted to it from other fields. The science is still in the stage of infancy, and, great as are the results already accomplished, they are nothing in comparison with the extent and value of the conquests which remain to be made. When one remembers that the known life history of the Celts extends over twenty-five centuries, that in Celtic literature we have the most considerable and, for certain qualities, the most unique body of archaic culture in occidental Europe, compared to which the literatures of France, Germany, and England of the same period are next to nothing, we begin to get some idea of the capital importance of these studies and their enormous value for historians. In a letter to Lord Castletown, in 1902, Lord Bryce wrote: "The ancient literature of Ireland has always seemed to me one of the most interesting in the world, well deserving more study and attention than it has yet received, for it is full of a kind of imaginative beauty quite peculiar, and quite unlike that which belongs to the primitive literature either of the Greeks or of the Teutonic peoples."

#### THE ATTRACTION OF CELTIC

Celtic is, to be sure, a study of prodigious difficulty, and one that requires rigorous critical training and disinterested, arduous labor. Any one of the Celtic languages, or, in fact, the thorough knowledge of any one of their subdivisions, is a formidable study in itself. Yet, to the student who wishes to go out of the beaten track and is on the lookout for a vast and fruitful soil for researches, for an unexplored field for original investigation, few subjects offer wider opportunities or more inviting problems. It has the charm of novelty and of accomplishment for those who engage in it, and it gives the sort of satisfaction which

a tourist has in a voyage to a strange distant land which has hardly yet been visited, and there is no danger for a long time to come that, even with many workers and many years of labor devoted to it, it will become exhausted.

#### THE IMPORTANCE OF CELTIC

One of the tendencies of the present is the endeavor to exhume the past and to reconstruct, with the help of its ruins and debris, disappeared civilizations. This has been done for the Greeks and the Romans. Is it not time that it was done for the Celts? Surely their achievements must be a study of deep interest for their descendants through whom they have given their best blood to the population of England, France, and America. We are the prolongation of our parents. They think and speak in us, and the Celts owe it to the world to become acquainted with the language and literature of their ancestors and to cultivate their racial inheritance. Now the only way to get the best conception of the Celtic race, of its genius, and of its contribution to the history of the human spirit, is, as Matthew Arnold long ago pointed out, through that by which a people best express themselves—their literature.

#### SOME PROBLEMS IN CELTIC

In the course of this article I have mentioned some of the things requiring to be done, and I make no pretense at being complete. Suffice it to say that the Celtic domain to conquer is immense in the way of collecting and sifting the material. Of first importance is the editing of texts. Only a fraction of these have been published. The wand has touched only a portion of the old documents and broken the charm which made them silent. Piles of manuscripts lie mouldering on the shelves of public and private libraries. Some of them have not been opened for centuries. What secrets and revelations may they not some day divulge! Any day documents may be discovered that will revolutionize our knowledge of medieval history and literature. Even the expert Celtists can only guess at the exact number of unpublished manuscripts. Some of them have been only roughly described and only incompletely and imperfectly catalogued. The Library of the Royal Irish Academy alone possesses about 1,500 uncatalogued and inedited. There are other great collections in Trinity College, the British Museum, the Bodleian at Oxford, and in continental libraries. One might venture to say that there are at least 5,000 unpublished Irish manuscripts ranging from the eleventh to the early nineteenth century, but often containing material much more ancient, and perhaps as many more have perished. A quantity of modern Irish prose and poetry also still lies buried in manuscript. At all events, the vast store is enough to fill a couple of thousand printed volumes and to keep the Celtic scholars of the world busy for a couple of hundred years editing and explaining them. The philologists of the twentieth century could undertake no more important work to throw light on the history of the people of Aryan speech than the publication of those Irish documents.

That is a colossal undertaking, but there should be the men prepared and willing to assume it. The favorable position occupied by Celtic studies to day is due to the ardor and sacrifice of a handful of men. Our age would be much better off if it were not too busy to devote some thought to the things of the past. "What a pity," wrote the learned Protestant Bishop William Reeves, M.R.I.A., "that a small portion of the learning and zeal which afforded to the early Irish the means of enriching, with the fruits of their labours, even distant kingdoms on the continent, does not inspire their descendants to follow the steps that have been hallowed by the name of Irish, and gather up those fragments of national history, those legitimate materials for national pride, which remain scattered among the various nations of the continent, and assign to the memory of Ireland a place in the western world which no other country in Europe could venture to claim."

#### THE NEED OF MORE CENTERS OF CELTIC STUDY

It is a curious fact that the majority of the little band of Celtists is made up of men who have no Celtic strain in their blood. They were fascinated by the subject, and are another instance of the "more Irish than the Irish themselves." It is not to our credit that the study of Celtic has flourished more on the continent than in the home of the Celts and of their descendants. What we need above all is more workers, more students, more workshops, libraries, Chairs, permanent and systematic instruction and research in Celtic; in a word, more centers of Celtic study. The limited number of professed Celtic scholars is ridiculously small if we take into account the magnitude and extent of the subject of investigation, in comparison with the rich bursaries, grants, and other encouragements to education in other ways, and in comparison with the number of professors engaged in other fields of historic research, as, for example, Indo-Iranian, Arabic, or Egyptian antiquity, which are of far less importance for the light they throw on the development of the race to which we belong and on that of the most cultured nations of Europe. It is time for American universities to realize that they are behind the times in not establishing Chairs for the history of the Celtic languages and peoples side by side with the other recognized branches of learning.

The Celtic mine is rich, and it only needs the men to exploit it. If not soon shored up, the walls will fall in on all sides. Scholarly activity has been interrupted in Europe. The war has already taken its toll from among the younger members of the little body of Celtists. Many years will elapse before the work can be resumed and the gaps filled which were left at the deaths of the great figures of Zimmer, d'Arbois, and Stokes—if we ever shall look upon their likes again.

## Pius X to Cardinal Gibbons

January 5, 1912

*Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, ~~not only~~ because it was highly pleasing to ~~have~~ the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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# The Catholic University Bulletin

Vol. XXII—No. 6      New Series

JUNE, 1916

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## **THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**

will meet at the Catholic University, September 17, 18, 19, 20, 1916. All Catholics interested in relief work and likewise all Catholic organizations may become members of the Conference and attend meetings. The reports of the meetings of 1910, 1912, 1914, may be had at \$2.00 a copy, 17 per cent discount to libraries. Address inquiries to the Secretary, National Conference of Catholic Charities, Catholic University.

# THE CATHOLIC UNIVERSITY. BULLETIN

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*Vol. XXII*

*June, 1916*

*No. 6*

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## COMMENCEMENT EXERCISES

The commencement exercises at the University were held on Tuesday, June 13, at 10 a m., in the Assembly Room, McMahon Hall. It had been planned to hold them this year on the fourteenth in the New National Theater, owing to the growing size of the audience, but the Preparedness Parade on that day caused a change of date and place. The Apostolic Delegate, Most Reverend John Bonzano, presided, and the address to the graduates was delivered by the Right Reverend Rector.

## THE SCHOOL OF THE SACRED SCIENCES

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A.B. (University of Stockholm), 1903; A.M. (Loyola University, Chicago), 1913; S.T.B. (The Catholic University of America), 1915.

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Ph.B. (St. John's Seminary, Brighton, Mass.), 1911.

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- Rev. James Aloysius Coyle, . . . . . Fall River, Mass.
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- Rev. Robert Henry De Vriendt, . . . . . Alexandria, La.
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- Rev. William John Kubelbeck, . . . . . Superior, Wis.
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A.B. (St. Mary's Seminary, Baltimore, Md.), 1912.
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Ph.B. (St. John's Seminary, Brighton, Mass.), 1911
- Rev. Ward Gerald Meehan, . . . . . Brooklyn, N. Y.
- Rev. Joseph Malloy, C.S.P., . . . . . College of St. Paul  
A.B. (St. John's College, Washington, D. C.), 1912.
- Rev. Francis Joseph Maloney, . . . . . Fall River, Mass.
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A.B. (Cathedral College, New York City), 1912.
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- Rev. John Robert Augustine Rooney, . . . . . Springfield, Mass.  
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912.
- Rev. John A. Schabert, . . . . . The St. Paul Seminary
- Rev. Martin John Spalding, . . . . . Peoria, Ill.
- Rev. Nicholas A. Steffen, . . . . . The St. Paul Seminary
- Rev. Francis Joseph Wenninger, C.S.C., Holy Cross College

LICENTIATE IN CANON LAW (J. C. L.)

Rev. Thomas Patrick Curran, . . . . Halifax, N. S.

Dissertation: "*Confessors and Confessions of Religious Women of Simple Vows.*"

Rev. Daniel Michael Galliher, O.P., . College of the Imm. Conc.  
J.C.B. (The Catholic University of America), 1915.

Dissertation: "*De Manifestatione Consensus Matrimonialis, praesertim per Epistolam et per Procuratorem.*"

Rev. William John Kubelbeck, . . . Superior, Wis.

Dissertation: "*De Sacra Poenitentiaria.*"

LICENTIATE IN SACRED THEOLOGY (S. T. L.)

Rev. Patrick Francis Joseph Burke, S.S., Baltimore, Md.

A.B. (Royal University of Ireland), 1907; S.T.B. (St. Mary's University, Baltimore, Md.), 1914.

Dissertation: "*Saint Paul and Luther on Justification.*"

Rev. Charles Ildephonsus Carrick, . . San Francisco, Cal.

J.C.B. (The Catholic University of America), 1915; S.T.B. (ibid.), 1915.

Dissertation: "*The Morality of Offensive Warfare.*"

Rev. Humfrey Vere Darley, . . . . Denver, Colo.

A.B. (Sacred Heart College Denver, Colo.), 1910; S.T.B. (The Catholic University of America), 1915.

Dissertation: "*Dialogue Between a Christian and a Saracen, by Saint John Damascene.*"

Rev. Michael Joseph Grupa, . . . . Omaha, Nebr.

S.T.B. (The Catholic University of America), 1915.

Dissertation: "*Peter Skarga, S.J., and the Catholic Counter-Reformation in Poland.*"

Rev. Carl Johnna Edward Liljencrants, Baltimore, Md.

A.B. (University of Stockholm), 1903; A.M. (Loyola University, Chicago, Ill.), 1913; S.T.B. (The Catholic University of America), 1915.

Dissertation: "*Spiritism, A Moral Theological Treatise.*"

Rev. John Joseph Lynch, . . . . Boston, Mass.

Ph.B. (St. John's Seminary, Brighton, Mass.), 1911.

Dissertation: "*The Matter and Form of Extreme Unction.*"

Rev. Ward Gerald Meehan, . . . . Brooklyn, N. Y.

Dissertation: "*The Social Origin of Religion.*"

Rev. William Thomas Aloysius O'Brien, Boston, Mass.

Ph.B. (St. John's Seminary, Brighton, Mass.), 1910; S.T.B. (The Catholic University of America), 1915.

Dissertation: "*Saint Paul's Sermon on the Areopagus (Acts . xvii, 16-34) in the light of Saint John Chrysostom and his School.*"

Rev. Samuel Raymond Payne, . . . . Louisville, Ky.

A.B. (St. Mary's University, Baltimore, Md.), 1910; A.M. (ibid.), 1911; S.T.B. (ibid.), 1914.

Dissertation: "*The Leopoldine Association and Its Work in Ohio (1829-1840).*"

Rev. Joseph Julius Charles Petrovitz, . Harrisburg, Pa.

S.T.B. (The Catholic University of America), 1915; J.C.B. (ibid.), 1915.

Dissertation: "*Theology of the Cultus of the Sacred Heart.*"

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Rev. Celestine Anthony Freriks, C.P.P.S., Carthagen, Ohio

A.B. (St. Joseph's College, Collegeville, Ind.), 1906; J.C.B. (The Catholic University of America), 1912; J.C.L. (ibid.), 1915.

Dissertation: "*Religious Congregations in their External Relations.*"

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Charles Joseph Duncan, . . . . . Coeymans, N. Y.

James Updegraph Gillespie, . . . . Punxsutawney, Pa.

Don Johnson, . . . . . Spring City, Utah

Richard John Kavanagh, . . . . . Peoria, Ill.

Richard Francis Lenahan, . . . . Athens, N. Y.

Michael Gabriel Luddy, . . . . . Thompsonville, Conn.

Eugene Anthony Lynch, . . . . . Holyoke, Mass.

Thomas Francis McCue . . . . . Hartford, Conn.

The following gentlemen also have completed all the requirements for scholarship, and the degree of Bachelor of Laws will be conferred upon them on their twenty-first birthdays:

Rex Francis Gilmartin, . . . . . Washington, D. C.

George Joseph Graw, . . . . . Knoxville, Tenn.

Thomas Joseph Gerard Stapleton, . . Brooklyn, N. Y.

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Joseph Basil Doyle, . . . . . College of St. Paul

Edward Lucian Killion, . . . . . Malden, Mass.

#### MASTER OF ARTS (A. M.)

Brother Edelwald Alban, F.S.C., . . . Ammendale, Md.

A.B. (Rock Hill College), 1914.

Dissertation: "*Integrated Movements Involved in the Learning of the Inclined Plane Problem.*"

Leo Henry Bartemeier, . . . . . Muscatine, Iowa

A.B. (The Catholic University of America), 1914.

Dissertation: "*Doctrine of Pleasure-Pain and Learning.*"

Rev. Henry Stanislaus Bellisle, C.S.B., Toronto, Canada

A.B. (Toronto University), 1911.

Dissertation: "*Some Aspects of Mediaeval Dialectics.*"

- Thomas William Brockbank, . . . . DuBois, Pa.  
Dissertation: "*A Study in Economic Learning.*"
- Rev. Paul Costello, C.S.B., . . . . Toronto, Canada  
Dissertation: "*The Baccalaureate Degree in Mediaeval Universities.*"
- Rev. Joseph Michael Egan, . . . . New York City  
A.B. (Cathedral College, New York City), 1912.  
Dissertation: "*The Rural Parish Priest in France in the Thirteenth Century.*"
- Brother Gilbert, C.F.X., . . . . Baltimore, Md.  
A.B. (St. Francis Xavier's College, Louisville, Ky.), 1908.  
Dissertation: "*Training Teachers to Disinterestedness by the Vow of Poverty in the Catholic Church.*"
- Joseph Paul Hettwer, . . . . Milwaukee, Wis.  
A.B. (Marquette University), 1915.  
Dissertation: "*Feeling and Emotion.*"
- Laurence Joseph Jackson, . . . . Mansfield, Mass.  
A.B. (Holy Cross College, Worcester, Mass.), 1913.  
Dissertation: "*The Mediaeval Gentleman Chiefly as Portrayed in the Lays of Marie de France.*"
- Rev. Robert Fulton Keegan, . . . . New York City  
(Cathedral College, New York City), 1911.  
Dissertation: "*Early Laws and Statutes of the Hanseatic Town Guilds.*"
- Joseph Jerome McConville, . . . . Scranton, Pa.  
B.S. (St. Thomas College, Scranton, Pa.), 1907; A.B. (St. John's College, Washington, D. C.), 1912; LL.B. (Georgetown University), 1914; LL.M. (The Catholic University of America), 1915.  
Dissertation: "*Phases of Federal Banking.*"
- Rev. Eugene Joseph MacDonald, . . . New York City  
A.B. (Cathedral College, New York City), 1912.  
Dissertation: "*The Building of a Mediaeval Cathedral.*"
- Clarence Emmet Manion, . . . . Henderson, Ky.  
A.B. (St. Mary's College, St. Marys, Kans.), 1915.  
Dissertation: "*Proximate Sources of the Constitution of the United States.*"
- Austin Malone, . . . . College of St. Paul  
A.B. (Toronto University), 1915.  
Dissertation: "*Sanctuary Seeking in Mediaeval England.*"

James Michael Moore, . . . . . Watertown, Wis.

B.L. (Sacred Heart College, Watertown, Wis.), 1909.

Dissertation: "*A Study in American Diplomacy.*"

Joseph Vincent Mooney, . . . . . Clinton, Iowa

A.B. (The Catholic University of America), 1915.

Dissertation: "*Slavery in the Constitutional Convention.*"

Francis Joseph Morgan, . . . . . Dover, N. H.

A.B. (The Catholic University of America), 1915.

Dissertation: "*Religious Liberty as Provided for in the Constitution.*"

Brother Peter, C.F.X., . . . . . Baltimore, Md.

A.B. (St. Francis Xavier's College, Louisville, Ky.), 1910.

Dissertation: "*Education for Citizenship in the Catholic School.*"

Brother John Schultz, S.M., . . . . . Chaminade Institute

Dissertation: "*Educational Activities of the Brothers of the Common Life.*"

#### MASTER OF PHILOSOPHY (PH. M.)

Brother Arnold, F.S.C., . . . . . Troy, N. Y.

B.S. (Manhattan College), 1893; M.S. (ibid.), 1903.

Dissertation: "*The Jesuit Reductions in Paraguay.*"

#### DOCTOR OF PHILOSOPHY (PH. D.)

Sister M. Odilia, S.N.D., . . . . . Trinity College

Dissertation: "*Meister Eckehart.*"

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 A.B. (St. Ignatius College, Loyola University, Chicago, Ill.), 1915.

Michael Barrett Carmody, . . . . . Fair Haven, Vt.  
 A.B. (St. Michael's College, Winooski, Vt.), 1915.

Rev. Bernard Joseph Condon, C.PP.S., Collegeville, Ind.  
 A.B. (St. Joseph's College, Collegeville, Ind.), 1908.

Rev. Lawrence Anacleto Cornelissen,  
 O.F.M., . . . . . College of the Holy Land  
 A.B. (St. John's College, Washington, D. C.), 1915.

Brother Edgar Patrick Cullen, S.M., . Chaminade Institute

Rev. Andrew Bernard Heider, S.M., . Chaminade Institute  
 A.B. (St. Mary's College, Dayton, Ohio), 1901.

Rev. Florence Humphrey Moynihan, . St. Paul, Minn.

Rev. Joseph Thomas Muckle, C.S.B., Toronto, Canada

Rev. Joseph Basil Walsh, C.S.B., . . Toronto, Canada  
 A.B. (Toronto University), 1915.

MASTER OF LETTERS (L. H. M.)

Walter Frederick Cahir, . . . . . Cambridge, Mass.  
 A.B. (Harvard University), 1914; A.M. (The Catholic University of America), 1915.

DOCTOR OF PHILOSOPHY (PH. D.)

Herbert Francis Wright, . . . . . Washington, D. C.  
 A.B. (Georgetown University), 1911; A.M. (ibid.), 1912.  
 Dissertation: "*Francisci de Victoria de Iure Belli Relectio.*"

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Thesis: "*A Department Store.*"

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Thesis: "*A Department Store.*"

Louis Thomas Rouleau, . . . . . Washington, D. C.  
Thesis: "*A Municipal Opera.*"

## BACHELOR OF SCIENCE IN ARCHITECTURAL ENGINEERING (B. S. IN ARCH. ENG.)

Robert Craighead Walker, . . . . . Washington, D. C.

## BACHELOR OF SCIENCE IN C. E. (B. S. IN C. E.)

Nicholas Francis Alex, . . . . . Albany, N. Y.  
Thesis: "*Design of a Reinforced Concrete Warehouse.*"

James Michael Crummey, . . . . . Albany, N. Y.  
Thesis: "*Design of a Steel Mill Building.*"

James George Kelly, . . . . . Tazewell, Va.  
Thesis: "*Design of a Grade Crossing Elimination at University,*  
D. C.





- Barnum Anthony Levitan, . . . . . Washington, D. C.  
 Thesis: "*Design of a Reinforced Concrete Office Building.*"
- James Augustine McGeady, . . . . . Wilkes-Barre, Pa.  
 Thesis: "*Design of Reinforced Concrete Stadium for the Catholic University of America.*"
- William Aloysius O'Dea, . . . . . Washington, D. C.  
 A.B. (St. John's College, Washington, D. C.), 1912.  
 Thesis: "*Design of Steel Work for an Eight Story Office Building.*"

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B. S. IN E. E.)

- John Edmund Cammack, . . . . . Washington, D. C.  
 A.B. (Mt. St. Mary's College, Emmitsburg, Md.), 1911; A.M. (ibid.), 1913.  
 Thesis: "*Preliminaries for a proposed Electrification of the Baltimore and Ohio Railroad, between Baltimore, Md., and Washington, D. C.*"
- Leo Joseph Hayes Cleary, . . . . . Ansonia, Conn.  
 Thesis: "*The Design of the Electric Lighting and Power Supply of a Modern Department Store.*"
- James Patrick Ferrall, Jr., . . . . . Montgomery, Ala.  
 Thesis: "*The Present Status of High-Voltage Direct-Current and Single-Phase Alternating-Current Heavy Electric Traction in the United States.*"
- Richard Cotter Fitzgerald, . . . . . Washington, D. C.  
 Thesis: "*Circuit Interrupting and Protective Devices.*"
- Paul Grant, . . . . . Midland, Md.  
 Thesis: "*Improvement of Service Conditions of an Existing Inter-urban Electric Railway.*"
- Carl August Horn, . . . . . Catonsville, Md.  
 Thesis: "*The Grounding of Transformer Neutrals.*"

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING (B. S. IN M. E.)

- Adrian Labille Brunett, . . . . . Rockville, Md.  
 Thesis: "*A Heat Loss Test on East Wing of the Martin Maloney Chemical Laboratory of the Catholic University of America.*"

John Paul Dobbins, . . . . . Trenton, N. J.

Thesis: "*An Investigation of the Heat Value of Exhaust Steam together with the Plotting of Steam Indicator Diagrams from a 50 Kilowatt Steam Engine on the Temperature Entropy Chart.*" (With Gregor H. Heine.)

Arthur Joseph Gibson, . . . . . Scranton, Pa.

A.B. (St. John's College, Washington, D. C.), 1912.

Thesis: "*A Determination of the Most Economical Local Coal for Use in the Erie City Water Tube Boilers located at The Catholic University Power Plant, Washington, D. C.*" (With Allen D. Lewis.)

Gregor Hermann Heine, . . . . . Washington, D. C.

Thesis: "*An Investigation of the Heat Value of Exhaust Steam together with the Plotting of Steam Indicator Diagrams from a 50 Kilowatt Steam Engine on the Temperature Entropy Chart.*" (With John P. Dobbins.)

Allen Daniels Lewis, . . . . . Washington, D. C.

Thesis: "*A Determination of the Most Economical Local Coal for Use in the Erie City Water Tube Boilers located at The Catholic University Power Plant, Washington, D. C.*" (With Arthur J. Gibson.)

#### MASTER OF ARTS (A. M.)

Jackson Joseph Ayo, Jr., . . . . . Bowie, La.

A.B. (Jefferson College), 1914.

James Francis Connor, . . . . . Washington, D. C.

A.B. (Amherst College), 1900.

Brother Felician, F.S.C., . . . . . Ammendale, Md.

A.B. (La Salle College, Philadelphia, Pa.), 1914.

Arthur John Lewis, . . . . . Whitman, Mass.

A.B. (Amherst College), 1914.

Rev. Charles Joseph Miller, . . . . . Dubuque, Iowa

A.B. (St. Joseph's College, Dubuque, Iowa), 1909.

**ELECTRICAL ENGINEER (E. E.)**

Thomas Ryder Lannon, . . . . . Jacksonville, Fla.

B.S. in E.E. (The Catholic University of America), 1914.

Dissertation: "*The Electric Railway: Its Development, Present Status, and Outlook.*"

**DOCTOR OF PHILOSOPHY (Ph. D.)**

Aloysius John McGrail, . . . . . Cambridge, Mass.

A.B. (Harvard University), 1913; A.M. (The Catholic University of America), 1914.

Dissertation: "*Some Reactions of Calcium Carbide with the Vapors of certain Compounds at high Temperatures.*"

**THE CATHOLIC SISTERS COLLEGE**

**BACHELOR OF ARTS (A. B.)**

*Of the Sisters of St. Benedict:*

Sister M. Ignatia, . . . . . Bristow, Va.

*Of the Sisters of Charity of the B. V. M.:*

Sister M. Evangela, . . . . . Dubuque, Iowa

*Of the Sisters of Divine Providence:*

Sister M. Fortunata, . . . . . San Antonio, Tex.

Sister M. Lucie, . . . . . Newport, Ky.

*Of the Sisters of St. Dominic:*

Sister M. Aloysius, . . . . . Caldwell, N. J.

*Of the Sisters of St. Francis:*

Sister M. Alphonse, . . . . . Stella Niagara, N. Y.

Sister M. De Sales, . . . . . Dubuque, Iowa

Sister M. Eberharda, . . . . . Glen Riddle, Pa.

Sister M. Paula, . . . . . Stella Niagara, N. Y.

*Of the Sisters of St. Joseph of Carondelet:*

Sister Evelyn O'Neill, . . . . . St. Louis, Mo.

*Of the Sisters of St. Mary:*

Sister Veronica, . . . . . Lockport, N. Y.

*Of the Sisters of Mercy:*

Sister M. Augustine Burke, . . . Nashville, Tenn.

Sister M. Grace, . . . . . Pittsburgh, Pa.

Sister M. Thecla, . . . . . Wilkes-Barre, Pa.

*Of the Sisters of the Precious Blood:*

Sister M. Grace, . . . . . Maria Stein, Ohio

Sister M. Rosalia, . . . . . Maria Stein, Ohio

*Of the Lay Students:*

Miss Florence Helen Grupp, . . . Buffalo, N. Y.

Miss Carola Kopf-Seitz, . . . . Washington, D. C.

MASTER OF ARTS (A. M.)

*Of the Sisters of St. Benedict:*

Sister M. Agnes, . . . . . Duluth, Minn.

"Sources and Development of the Salic Law in France before A. D. 1600."

Sister Augustine (M.), . . . . . Duluth, Minn.

"Angelus Silesius (Johann Scheffler) als Dichter Geistlicher Lieder."

Sister M. Grace, . . . . . St. Joseph, Minn.

"The Suppression of the Templars."

Sister M. Irma, . . . . . St. Joseph, Minn.

"The Attitude of Augustus Toward Social Life, Education and Religion."

*Of the Sisters of Charity of the Blessed Virgin Mary:*

Sister M. Clara, . . . . . Dubuque, Iowa

"The Clausura of Religious Women and Its Relation to Education."

Sister M. St. Michael, . . . . . Dubuque, Iowa

"St. Charles Borromeo as an Educator."

*Of the Sisters of Charity of the Incarnate Word:*

- Sister M. Helena, . . . . . San Antonio, Tex.  
*"The Eastern Question Considered in Its Racial and Political Aspects."*
- Sister Peter Nolasco, . . . . . San Antonio, Tex.  
*"Pantheism of Spinoza."*

*Of the Sisters of Divine Providence:*

- Sister M. Hope, . . . . . San Antonio, Tex.  
*"Johann Ignaz von Felbiger, Educational Reformer and Pedagogical Writer."*

*Of the Sisters of the Holy Humility of Mary:*

- Sister M. Beatrice, . . . . . Lowellville, Ohio  
*"The Philosophy in the Art of the Renaissance."*

DOCTOR OF PHILOSOPHY (PH. D.)

*Of the Sisters of St. Joseph of Carondelet:*

- Sister M. Pius, . . . . . St. Louis, Mo.  
*"Some Evidences of Mysticism in English Poetry of the Nineteenth Century."*

*Of the Lay Students:*

- Miss Mary Agnes Cannon, . . . Buffalo, N. Y.  
*"The Education of Women During the Renaissance."*

## THE SISTERS COLLEGE

Thirty degrees were granted to students of the Sisters College at the closing exercises held in the new Anthony Nicholas Brady Memorial Hall, at 4:30 Monday afternoon, June 11. The names of the recipients are given elsewhere. The Right Reverend Rector presided, and the exercises were opened by a discourse from Rev. Dr. Thomas E. Shields, in which he described the excellent work done in this scholastic year by the Sisters resident in the College. The Right Reverend Rector delivered the diplomas to the Sisters, and concluded these first closing exercises with

an address of commendation and encouragement. Eighteen Sisters of the College obtained the A. B. degree, ten the A. M. degree, and two the degree Doctor of Philosophy, which degree was also attained by a Sister of Trinity College.

### UNIVERSITY ALUMNI MEETING

The Alumni meeting on the afternoon of June thirteenth was largely attended. The banquet took place at seven in the new dining hall, and was a very agreeable affair. Very Rev. Dr. Healy presided, and Mr. George O'Connor enlivened the occasion with his inimitable songs. Discourses were delivered by Mr. Edward L. Killion, A.B. (1916), of Boston; Mr. William Walsh, LL.B., of Cumberland, Mr.; Mr. James E. King, LL.B., of St. Louis; Rev. Dr. Edwin Ryan, S.T.D., of St. Joseph's Seminary, Dunwoodie, N. Y.; Very Rev. Dr. Henry Hyvernatt, and the Right Reverend Rector. The dining hall was appropriately decorated, and a photograph was taken of the assemblage.

### TEACHERS INSTITUTE, SAN FRANCISCO

Two University professors, Very Rev. Dr. Edward A. Pace and Rev. P. J. McCormick, took a prominent part in the important Teachers' Institute inaugurated by Archbishop Hanna at San Francisco. Its exercises were held from June 12 to June 17, and it is expected that the best results will follow, particularly for the development of Catholic primary education in the archdiocese. The following order of instruction was observed:

#### JUNE 12

9 a. m.—High Mass in the Cathedral, Celebrant, Rev. Peter C. Yorke, D.D. Sermon by the Most Reverend Archbishop. 11 a. m.—Introductory Address, Rev. Ralph Hunt, S.T.L. 12 m.—The Place of Religion in Catholic Education, Very Rev. Edward A. Pace, Ph.D., D.D. 3 p. m.—Administration of the Catholic School System in the United States, Rev. P. J. McCormick, Ph.D.

#### JUNE 13

9:30 a. m.—Standardization as Applied to the Catholic School System—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: I. History in the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—Methods of Teaching Religion—Very Rev. Edward A. Pace, Ph.D., D.D.

JUNE 14

9:30 a. m.—The Standardized Curriculum—Rev. P. J. McCormick, Ph.D. 11 a. m.—The Pastor and the Schools—Rev. Philip O’Ryan, S.T.L. 3 p. m.—Understanding and Remembering—Very Rev. Edward A. Pace, Ph.D., D.D.

JUNE 15

9:30 a. m.—Standardized Text Books—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: II. Doctrine in the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—Learning and Doing—Very Rev. Edward A. Pace, Ph.D., D.D.

JUNE 16

9:30 a. m.—Teacher and Text Book—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: III. Methods of Using the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—The Principle of Adaptation—Very Rev. Edward A. Pace, Ph.D., D.D.

JUNE 17

9:30 a. m.—Superintendency of the Schools—Rev. Ralph Hunt, S.T.L. 11 a. m.—The Principle of Association—Very Rev. Edward A. Pace, Ph.D., D.D. 3 p. m.—Tasks for the Year—Very Rev. Edward A. Pace, Ph.D., D.D.

## TRINITY COLLEGE COMMENCEMENT

The commencement exercises at Trinity College were held on June 8. The Apostolic Delegate, Most Rev. John Bonzano, presided, and the address to the graduates was delivered by Hon. Thomas W. Churchill, ex-President of the Board of Education, and at present one of the Commissioners of Education, New York City. A distinguished audience was present, including parents and relatives of the young ladies, in several cases from a great distance. The degrees granted were as follows:

### MASTER OF ARTS

Mary Day Fallon . . . . . Worcester, Mass.

A. B. Trinity College, 1915. Subjects: History and Philosophy.

Thesis: *The Historical Development of the Woman Suffrage Movement.*

Catherine Agnes McCaskey . . . . . Philadelphia, Pa.

A. B. Trinity College, 1915. Subjects: Philosophy and Latin.

Thesis: *Some Anticipations of Modern Scientific Theories Found in Lucretius, "De Rerum Natura."*

### BACHELOR OF ARTS

Annie Elizabeth Boillin  
Katharine Elizabeth Boyle  
Helen Agnes Brodbine  
Anna Madeline Brodbine

Clarksville, Tenn.  
Fitchburg, Mass.  
Beachmont, Mass.  
Beachmont, Mass.

|                             |                    |
|-----------------------------|--------------------|
| Mary Christine Brogan       | Cohasset, Mass.    |
| Katherine Frances Carlin    | Roxbury, Mass.     |
| Maureen Lewis Daily         | Bay City, Mich.    |
| Myrtle Virginia Fitzmaurice | Chicago, Ill.      |
| Esther Marie Garner         | Washington, D. C.  |
| Miriam Alice Greene         | Brooklyn, N. Y.    |
| Florence Mary Hanrahan      | Boston, Mass.      |
| Margaret Claire Kelleher    | Ware, Mass.        |
| Alvera Marie Killorin       | Wakefield, Mass.   |
| Margaret Mary Lane          | Washington, D. C.  |
| Florence Marie Leonard      | Cincinnati, Ohio   |
| Mary Lorena McLachlan       | Danbury, Conn.     |
| Frances McManus             | Philadelphia, Pa.  |
| Catharine Marie Moormann    | Cincinnati, Ohio   |
| Elizabeth Frances Morrison  | Worcester, Mass.   |
| Mary Rose Murphy            | Buffalo, N. Y.     |
| Ruth Frances Nangle         | Brookline, Mass.   |
| Margaret Mary Parsons       | Philadelphia, Pa.  |
| Ellen Vincent Quinn         | Woonsocket, R. I.  |
| Loretto Justinian Reavey    | Springfield, Mass. |
| Sara Veronica Sharkey       | Johnstown, Pa.     |
| Kathleen Marie Smith        | Riverdale, Md.     |
| Mary Harvey Smith           | Ferguson, Mo.      |
| Marie Irma Unruh            | Mobile, Ala.       |
| Felicita Vlymen             | Hempstead, N. Y.   |
| Helen Marie Walsh           | Memphis, Tenn.     |
| Florence Josephine Wimsatt  | Washington, D. C.  |

**BACHELOR OF LETTERS**

Mary Frances McManus

Concord, Mass.

**BACHELOR OF SCIENCE**Mary Elizabeth McCarthy  
Winifred Ellen MonahanPhiladelphia, Pa.  
Central Falls, R. I.**UNIVERSITY STUDIES<sup>1</sup>**

The diffidence one naturally feels in addressing a gathering such as this is in the present instance increased by the consideration that the subject is one whose treatment here would suggest the carrying of coals to Newcastle. And nothing short of the plainly expressed desire of the Rev. President of the University Alumni Association would justify my standing before you and giving utterance to my ideas regarding the purpose and value of University Studies, while on every side are men whose days and nights are consecrated to the furtherance of those studies. But that invitation is quite sufficient encouragement; and consequently I am emboldened to request your attention for these few minutes while I set before you a few simple and elementary conclusions at which I have arrived during the years since I left the University.

<sup>1</sup>Discourse of Rev. Dr. Edwin Ryan, Professor of Church History, St. Joseph's Seminary, Dunwoodie, New York, delivered at the University Alumni Banquet, June 13, 1916.



We must bear in mind that the subject we are considering is not that of studies merely but of studies carried on under the direction and in the atmosphere of a University. The distinction is vital. For if a sound and complete intellectual formation could be achieved by study alone, considered apart from the circumstances in which it is carried on, there would be little if any need for that special and peculiar thing called a University. If it were possible by taking men in separate and sharply defined groups, according to the particular work they were engaged in, to turn out year by year the type of man that a University should turn out, why go to the trouble and the expense of gathering students and professors from all quarters of the land to follow out in one place their various courses? The answer is that the result aimed at by the University is not possible of achievement except in this way: that no kind of special formation such as would be given in a school where all were studying the same things can compare with that formation which is imparted in surroundings wherein many men, of various characters and different sorts of mental endowment and intellectual interests, whose past careers and future prospects differ no less widely, and representing perhaps a dozen different "faculties," come day after day into close personal contact. The very fact of such contact is of the essence of University training; and if a University were to suffer itself to be resolved, so to speak, into its component elements, setting one school here and another there, so that the different groups would rarely if ever meet, it would fail in the one thing that justifies its existence.

Now I would venture to suggest that from this mingling process two results are to be looked for. First of all, it brings home to a thoughtful mind the fundamental principle of all efficient activity, natural or supernatural, that a man must be prepared to sell all that he hath if he would purchase the pearl of great price. The first thing that the University student must realize is that development is attainable only along the path of self-denial, deliberate restriction of energy in one direction that it may flow more strongly in another. He must make up his mind at the outset to practise an unintermittent intellectual asceticism, ruthlessly cutting himself off from many scholarly interests, however attractive, in order to devote himself more completely to his chosen field of work. He is like one in a large and well-stocked library who, with a clear idea of the volume or class of volumes he is seeking, passes over all the rest, though he sees on the shelves many that he would gladly examine. He is like the searcher in an encyclopedia, who, having consulted the work on one topic, does not suffer himself to be distracted by any others, no matter how interesting or how instructive he may know them to be. With a rich mental banquet spread lavishly before him he must reconcile himself at the outset to the notion that by far the greater part of the feast must remain untasted by him, for no one person is expected to partake of it all. To have a definite and

clearly defined purpose and to pursue that purpose constantly and unwaveringly during his stay is absolutely essential to the young man who wishes to derive from his course the fullest possible measure of benefit. And if he has not this attitude at the time of entrance he must at once be taught to adopt it. To establish himself in one field of endeavor, to perfect himself as far as he can in that field, to beware of dissipating his energies in a multiplicity of pursuits, to aim at thoroughness and depth and hold no price too high for their attainment, to do what he is doing—that is the first lesson the University teaches. And surely it were superfluous to dilate on the value, ethical as well as intellectual, of such a discipline to a youth who sees the prizes so often go to the man of glib tongue and facile pen who is prepared to utter at a moment's notice an *ex cathedra* pronouncement on any subject, knowable or otherwise.

It is the men who have assimilated this imperious doctrine of self-denial who in after life rise to posts of leadership. These are the highly trained specialists, men of depth and solidity, whose word is, in their special fields, oracular. Not the brilliant world-philosopher, with comprehensive but shallow "views," not the clever aphorist, but the thorough scholar, is their ideal; and wherever sound learning and accurate thought are in demand there they are not without honor. But, valuable as this first lesson is, it is only the first. It is the beginning, not the end and consummation, of University training. And the man who advances no further, admirable though he may be in some respects, is not the specific fruit that the University aims at producing. If the University did no more than this, if she were to rest content with breeding a race of specialists and bending her energies exclusively to the production of that type, she would be sacrificing her own sons for the benefit of the outer world. She would be recreant to her special mission. For we must remember that the ultimate purpose of her existence is not to turn out mere cogs in a machine, with a share in the work but none in the achievement. Breadth no less than depth enters into her scheme, the avoidance of narrowness being every whit as important to the individual student as the avoidance of shallowness. Though the man in a University must make many sacrifices there is one sacrifice that he must never make: that of his own personality. To know everything of something is but one phase of his purpose; he must also keep in view the other phase of the ideal man of culture, to know something of everything. And it is in the insistence on this that the distinctive work of the University lies. For, after all, if specialism were the sole aim of University training there would simply be no need for a University as such at all. The student of Technology, the student of Law, the student of Philosophy, the student of Theology, might each betake himself to his respective school and there, apart from all communication with workers in other fields, attain to a considerable degree of purely tech-

nical and specialized training. But such men, no matter how expert in their respective fields, would fall far short of the University's ideal. She aims at something higher, something that is symbolized in the grouping of her schools around a common center. Her conception of intellectual training is that in which no one department of knowledge is separated from the rest, but is viewed as part of an organic whole, without reference to which its value is but imperfectly perceived. And since she cannot drive home this lesson by exacting from each student attendance at each lecture delivered, she must do it as well as she can by bringing all her sons together to lead as far as may be a common existence, with a "give and take" that will gradually beget in each one the recognition of his own part in the general scheme, and keep him from falling into the error of thinking that the little garden he dwells in is the world.

The co-ordination of depth with breadth—that would seem to be the peculiar and distinctive object of University training, as contrasted with the training imparted in institutions of learning more limited in their scope. And the University is successful just as far as she supplies the world with men who, while masters of their craft, are capable of an enlightened and sympathetic interest in work done outside their own sphere. Of course in any given case there is sure to be shortcoming. The ideal is so lofty that only the exceptionally gifted will measurably approach its realization, and even they will not quite attain it. For the typical University man is not the rushing torrent whose force is purchased by confinement within mountain walls that shut out the light of day; nor is he the placid lake, beautiful but of little service for its shallowness. Rather are we to liken him to the sea, whose depth defies the lengthiest plumb-line and whose broad expanse mocks the most powerful vision. And, lest we feel such an ideal to be absurdly and fantastically unpractical, let us remind ourselves that it is on final analysis nothing more than a particular application in one field of human endeavor of the general precept that our perfection in any line is to be measured by nothing short of the perfection of our Father in heaven. In intellectual as in spiritual development our Prototype is the Mind Which, compassing the totality of being in the depths of its own Infinity, is for that very reason able to take thought for the sparrow on the housetop and to design a garment for the lily of the field.

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### A VISIT FROM PHILADELPHIA K. OF C.

Three hundred Philadelphia Knights of Columbus, with their relatives and friends, visited the University the afternoon of June 10. Rev. Father Dalton, pastor of Our Lady of Mount

Carmel, was in charge of the visitors, who enjoyed greatly their short stay, visited the University buildings, and saw for themselves the progress of the great institution they have done so much to encourage and strengthen. They assisted at Benediction, and took part in the Te Deum that is sung on the closing Sunday of the scholastic year. Such visits make us long for the Church of our Blessed Mother, wherein these representative bodies of American Catholics could be received at the National Capital, with befitting dignity and religious advantages.

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### PORTRAITS OF OUR BENEFACTORS

Several oil portraits of our principal benefactors have been removed from the parlors of Divinity Hall and placed in the main corridor. The effect is very pleasing, and already the array of benefactors is a notable one. May they one day equal the fine collections which decorate the colleges of Oxford and Cambridge! What immortality, of a human kind, is comparable to that which follows on splendid educational benefactions, so far above the ephemeral charities of the average type! Every Catholic priest is a scholar by his training, and should encourage the large gifts which make it possible for the University to put forth its best efforts, and make easy the way of our best Catholic young men to the highest, and most remunerative scientific employments, whether of a governmental or a private nature.

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### GIFTS TO THE LIBRARY

Mr. Bellamy Storer, of Cincinnati, has presented to the University Library nearly two hundred volumes, among them a complete set of the Dictionary of National (English) Biography and a rare incunabula (1483) of St. Thomas' commentary on the Sentences of Peter Lombard.

A scholarly ecclesiastical friend of the library has presented to it several hundred volumes of particular value, works of Irish history, rare histories of Irish counties, unfindable texts like O'Flaherty's *Ogygia*, complete collections of early Irish magazines, like the *Dublin Penny Journal*, the *Hibernian Magazine*,

etc., etc. The library is already quite rich in the best materials for Irish history, and could easily be made unique in this respect, at least in this country.

We have received from another ecclesiastical friend a well-preserved copy of the splendid Mabillon folio edition of the works of Saint Bernard, in eight volumes. It had ornamented this friend's library for twenty-eight years, but he felt that the proper and most useful place for it was in the University Library. Many priests have valuable ecclesiastical works which are often lost at their death, but would be forever serviceable if donated to the University.

Hon. Hannis Taylor has donated to Bishop Shahan a particularly rare and well-kept edition of the "Decretum Gratiani," the most famous of canonical law texts, published by Anton Koberger, at Nuremberg, in 1493. Our collection of "incunabula" is now fairly large, and includes some of the best specimens of early printed books.

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### THE UNIVERSITY MUSEUM

The General Museum is being reorganized under the patronage of the Right Reverend Rector and the direction of Drs. H. Hyvernât and R. Butin.

It is located in a large room, 62 x 46 feet, directly above the Assembly Hall in McMahon Hall, its numerous and large windows on three sides of the room commanding the most beautiful and the most extensive view of the University grounds.

Of the four older collections harbored there, the largest one and the first in date is the Wilcox collection of American minerals and fossils donated by Mr. Joseph Wilcox, of Philadelphia. It offers a splendid foundation for the equipment of a Department of Geology, much needed at the University. In the meantime the minerals have been loaned to the Department of Chemistry where they are soon to be placed on exhibit in the new rotunda of the Marquis Maloney Chemical Laboratory.

Next in order of date is the Oriental collection of Dr. Hyvernât, head of the Department of Semitic and Egyptian Languages and Literatures. It consists chiefly of cuneiform tablets [private

letters and deeds of sale] ranging from 4000 to 500 B. C.; Babylonian seals of the same period, silver and copper coins from the various Mohammedan dynasties; Arabic, Coptic, Hebrew, Syriac, Persian and Turkish manuscripts, Coptic and Greek papyri, Egyptian tapestries of the Coptic and Arabic periods, and many curios collected in the course of Dr. Hyvernat's travels in Western Asia, India, Egypt and Soudan.

Third comes the Lindesmith collection of Indian war relics and in particular relics of General Custer's expedition against the Sioux, which is unique for the number, variety and importance of the articles it includes. Father E. W. Lindesmith also donated to the Museum his complete outfit as an army chaplain and many rare and valuable relics illustrating the life of the Indians and American pioneers.

Fourth in order are the rich botanical collections donated by Father A. B. Langlois, of New Orleans, La., and Father J. Herman Wibbe, of Schenectady, N. Y. (Alb.), which formerly were part of the equipment of the Department of Botany. To these were added four or five years ago the collection of mushrooms and plants of the District of Columbia presented by Mr. Fred J. Braendle, all of which are now under the special care of Dr. Parker, of the Department of Biology, who has loaned to the Museum his beautiful collection of birds' eggs.

Among the later accessions are several other collections of no mean interest, viz.: (a) a collection of Indian pottery, presented by Dr. John A. Ouchterlony, of Louisville, Ky.; (b) one of roof-tiles from the old California Missions, each tile being decorated with an oil painting of the mission from which it was taken; (c) a collection of Greek and Roman coins presented by Mr. Claudio Janet, of Paris; (d) numerous commemorative medals of great historical events in the life of the Catholic Church in America; (e) a small but steadily growing number of specimens of Christian archaeology and ecclesiastical art [chiefly Italian; reliquaries, chalices, crosses, etc., etc.]; (f) many manuscripts, incunabula and other rare prints, both European and American.

The latest acquisition of the Museum are the beautiful Bas-selin collection of Japanese works of art, and the Jean Paschal Schisano collection of Napoleonic relics presented by the late Mlle. Stéphanie de Cous Schisano, of Norfolk, Va., the collector's daughter.

The scope of this General Museum, as it is now called, has been still enlarged of late by a decision of the Right Reverend Rector to the effect that all the works of art—paintings, engravings, statues, etc., now scattered throughout the various buildings of the University—are to come under the supervision of the Director and the Curators of the Museum pending the organization of a University Gallery.

The Museum is open to visitors throughout the academic year from 9 to 12 and from 3 to 5, except on Sundays and holidays. A custodian will be found in attendance on the days and hours above stated.

Donations of all kinds are earnestly solicited and will be gratefully received. For further information apply to the director, Prof. H. Hyvernât, or to the curator, Dr. R. Butin.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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# The Catholic University Bulletin

Vol. XXII—No. 7      New Series

OCTOBER, 1916

IN MEMORIAM  
ARCHBISHOP SPALDING  
CHARLES G. HERBERMANN  
REV. JOHN T. DRISCOLL  
NATIONAL CONFERENCE  
OF CATHOLIC CHARITIES  
CATHOLIC SCHOOLS

WASHINGTON, D. C.

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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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and located in Washington, D. C.,.....  
.....

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the Study of the Church History of  
the United States

PUBLISHED BY  
THE CATHOLIC UNIVERSITY OF AMERICA  
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Problems of Charity and Related  
Social Questions

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THE CATHOLIC UNIVERSITY OF AMERICA  
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Send subscriptions and communications to the Editor,  
Rev. John A. Ryan, D.D., Catholic University of America.

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXII*

*October, 1916*

*No. 7*

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## IN MEMORIAM: ARCHBISHOP SPALDING

Death seldom hit a more shining mark than when it laid low the former Bishop of Peoria, Archbishop John Lancaster Spalding. What the Catholic Church in this country owes him is written in its annals, and can never fade from the memories of the faithful. The nature of that debt can be fully grasped only when his life comes to be adequately described, with no less success, let us hope, than his own biography of his distinguished relative. The Catholic University has every reason to regret his departure, and to join in the universal sorrow for the loss of a most distinguished member of our hierarchy. In the eloquent discourse pronounced over the dead prelate, Archbishop Mundelein sketched so truly the chief lines of the life work of Archbishop Spalding that we reproduce with pleasure some striking passages:

There seem to stand out in his public life three brilliant characteristics in which he stood almost without a peer among the prelates of his time. First and above all, as a writer, I believe that he stood foremost among the Bishops of this country. In fact, to find his superior we must go back to men like St. Augustine, St. Thomas of Aquin, St. Bernard, St. Bede. Nor do I think that even the great English Catholic writers like Newman and Manning can equal him in beauty of diction clothing brilliancy of thought. It is certainly acknowledged on all sides that the Catholic Church in the United States has not produced his equal as an essayist either among the clergy or laity. So, too, as an orator—we have had great preachers in the Church in the years that are gone, and some of them still live today, like a Keane of Dubuque and an Ireland of St. Paul, but they themselves would readily admit that the first place belonged by right to Bishop Spalding. Perhaps some of you do now recall, when engrossed in some favorite subject, whether a sermon on the necessity of

higher Catholic education or an oration on the love of country, he would soar to lofty heights of eloquence so as to carry you breathless with him and leave your soul moved and inspired by his brilliant appeal. Nor did he build the power of his plea simply on his mastery of language. He was gifted with an extraordinary keenness of judgment and an analytic mind that lent a sharp edge like a scimitar blade to the arguments he would muster, all of them faultlessly arrayed in virile language. As a result, the plea he put forward in defense of his subject, whether it was the doctrines of the Church against the sneering taunts of an atheist, the rights of the laboring man fighting for an honest wage against an industrial oppressor, or the very life of the Republican Government against the assaults of anarchistic teachings, became irresistibly convincing. But what must not be forgotten, the results he achieved were due more to his hard work, his constant study, his unremitting application to his task than to his natural talents. Take almost any one of the sentences in his writings, take any period in his fervent appeals, there you will not find an ounce of useless matter, not an unnecessary word, because every sentence was pared down and polished like a finished statuette which has left the chisel of the careful, painstaking sculptor. I have heard a critic who knew and appreciated his writings and his public utterances sum up the merits of his works in these words: "He was at all times and in all his writings interesting, instructive, timely and true."

And now we come to one of the two subjects dearest to his heart. We can say without exaggeration that he was the peerless champion of religious education, as he was its fearless defender. Again and again, kindly, patiently, painstakingly, he would take up the weapon in its defense, never in his contest forgetting the qualifications of a Christian gentleman. He never made the mistake of decrying or denying the good points of the secular education, but with strong, logical argument he showed where it did not go far enough and therefore performed only part of the work of education. He pointed out that the training given in the State schools and secular universities did by the very excellence and superiority of its teachers bring the intellect to a very high order of development, but left untouched the will, the very controlling power of every action, the heart the seat of emotion, the soul the superior part of our being, and was thus more likely to leave disaster and misfortune in its wake.

With even greater zeal he labored for higher Catholic education. Those who heard his masterly effort at the Third Council of Baltimore nearly thirty years ago have never forgotten the eloquent plea he made for a national Catholic University. The establishment of that institution of learning, of which we are so proud today, is due in great extent to his efforts. For he did not content himself with mere words, but it was due to him that the funds were procured with which the first of its buildings was erected.

Great as is the debt of the University to its principal founders, its existence and its first establishment are owing under God to Archbishop Spalding. From the early days of his priesthood he had never ceased to proclaim the necessity of a native school of higher theological studies, and when the hour came, at the Third Plenary Council of Baltimore, for the discussion of this great project, Archbishop Spalding was deemed by all the proper spokesman of the holy work. Every paragraph of that masterly discourse deserves to be one day sculptured on the walls of the University edifice. With each succeeding decade the intimate truth and reality of his opinions are borne in upon all who consider thoughtfully the future of the Catholic Church in this country. Great progress has been made in the way of academic and material growth since that day, but it will be long ere one will arise whose views will be broader or more accurate than those of Archbishop Spalding. His memory will ever be tenderly cherished at the University as of a founder and benefactor. Dying, he bequeathed to us his valuable library. May his Catholic spirit never die away from the Catholic University, but live forever, and forever inspire its professors and its students to climb the highest levels of thought, to perform the noblest acts of faith and charity, and to serve generously every supreme interest of the Catholic Church and our beloved country!

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### CHAIR OF MORAL THEOLOGY

Rev. Dr. John Webster Melody, since 1903 Instructor in Moral Theology and since 1907 Associate Professor, has resigned to accept the pastorate of St. Jarlath's Church, in Chicago. It is with great regret that the University loses the services of a loyal and distinguished teacher, a disciple of our venerated Dr. Bonquillon, and intimately associated with all the interests of the University almost since its foundation. Our esteem and gratitude will ever accompany him, with our best wishes for his success in the large field of pastoral labors that opens before him. Rev. Dr. John A. Ryan, hitherto Associate Professor of Political Science in the University, and from 1902 to 1915 Professor of Moral Theology in the Seminary of St. Paul, has been appointed to succeed Dr. Melody.

## THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

Five hundred delegates representing twenty-eight States and eighty-seven cities attended the fourth biennial meeting of the national conference of Catholic Charities, held at the University September 17-20.

The important subjects discussed during the sessions of the conference were: The care of defective, dependent, and delinquent children; unemployment; minimum wage; and a standard course of instruction for social workers.

The subject receiving the greatest amount of attention was the care of dependent children. Mr. Robert Biggs, of Baltimore, summed up the experience of eighty Catholic institutions caring for 20,000 dependent children. Miss Mary Tinney, of Brooklyn, described the work of the Catholic Home Bureau of New York in placing the children in private homes. In an important paper on "The Rôle of Social Legislation in the Field of Relief," Mr. F. P. Kenkel, of St. Louis, made a strong plea for sickness, old age, and unemployment insurance, as the best means of preventing dependency.

A number of the University professors contributed papers and took part in the discussions of the conference. Dr. Moore read a paper on "Types and Causes of Feeble-Mindedness among Children." Dr. O'Hara contributed a paper on "Private and Public Employment Agencies."

At one of the general meetings Bishop Shahan spoke of what had been accomplished by the conference during the six years of its existence.

The most important new line of endeavor undertaken by the conference is the publication of a new Catholic Charities monthly at the Catholic University. The scope and functions of this review were described at one of the general meetings by Dr. Ryan, who has been appointed editor.

The officers of the Conference for 1917-18 are Rt. Rev. Bishop Shahan, president, and Rev. Dr. Wm. J. Kerby, secretary.

## ADDITIONS TO THE MUSEUM

The Museum has recently received seven new "Incunabula," which form a most valuable addition to our collection of rare books and MSS. By Incunabula are meant such books as were printed before the year 1501, and show the methods used during the infancy of the art of printing:

1. Franciscus de Platea, Bononiensis, Ordinis Minorum, Opus restitutionum usurarum et excommunicationum. Printed at Venice, 1477; 152 folios.

Each signature has regularly ten leaves, but sometimes only eight; the size is that of a modern 4to. Large initial letters, as often the case with incunabula, have not been printed but added later by the illuminator with red and blue ink. From the library of the late Prof. Bouquillon.

2. St. Thomas Aquinas' Commentary on the second Book of Sentences. There is no title page, but in the colophon we read: *Opus preclarissimum secundi scripti; santi Thome aquinatis . . . impressum per me Henricum Quentell Coloñ. incolam.* 1481; 339 folios.

Each signature has eight leaves, sometimes six; in size, it corresponds to our modern 4to. Initial letters written by hand with red and blue ink. Gift of Mr. Bellamy Storer, of Cincinnati.

3. Domitius Calderinus Veronensis, Commentarii in M. Valerium Martialem . . . Venetiis per Baptistam de Tortis, 1485; 174 folios.

This book is printed in beautiful Roman characters. The signatures have eight leaves; in size it corresponds to our modern 4to. The initial letters had been left for the illuminator, but the work was not done, and so these letters must be supplied. Gift of Rev. Fr. Henry Noon, New Bedford, Mass.

4. [Alexander Carpentarius] Summa que destructorium viciorum appellatur . . . a cuiusdam fabri lignorii filio. Cologne, 1485; 296 folios.

Signatures have eight leaves, in size it corresponds to a modern folio. The initial letters are written by hand, with red and blue ink, and beautifully ornamented. From the library of the late Prof. Bouquillon.

5. Iohannes Beetz. In colophon: *Commentum . . . Iohannis beetz, ordinis dive virginis de monte carmelo, . . . super decem preceptis decalogi.* Louvain, 1486; 320 folios.

Signatures six leaves and eight towards the end; in size it corresponds to a modern 4to. Initial letters are written by hand, with red ink. From the library of the late Prof. Bouquillon.

6. Decretum Gratiani. Decreta Patrum sive concordantia discordantium canonum Gratiani auctoris sive compilatoris cum apparatus Iohannis ac additionibus Bartholomei brixensis. Nürnberg, 1493; 489 folios.

The signatures have twelve leaves; in size it corresponds to our modern



folios. The text of Gratian is printed in the middle of the page with letters referring to the corresponding passage of the commentary. The commentary itself is printed around the text. The Rubrics have been printed with the rest of the text. Gift of Dr. Hannis Taylor to the Rt. Rev. Rector.

7. Georgius Alt. Das buch Der Croniken unnd (sic) geschichten mit figuren und pildnussen (sic) von Anbeginn der Welt biss auff (sic) dise unsere Zeyt. Augsburg, 1496; 332+map+13 folios.

A very curious copy, both on account of its queer and irregular spelling, and on account of the beautiful woodcuts inserted in the text. The signatures vary between four leaves and ten leaves. The name of the author is given on page 305. Gift of Mr. Bellamy Storer.

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## ALUMNI NOTES

Rev. Joseph M. Gleason, of Palo Alto, archdiocese of San Francisco, has been appointed Chief of the Advisory Committee of the California State Historical Survey Commission. He is also Chaplain-in-Chief of the United Spanish War Veterans. Father Gleason's labors in behalf of California history are well known, also his devotion to the interests of the Catholic students at the neighboring Leland Stanford University.

Rev. John E. Flood, of St. Patrick's, Philadelphia, and Rev. William P. McNally, of St. Gabriel's, have been appointed respectively Superintendent and Assistant Superintendent of Parochial Schools in the archdiocese of Philadelphia. Father Flood succeeds Rt. Rev. Bishop McDevitt, recently consecrated Bishop of Harrisburg.

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## ST. LOUIS ALUMNI

The University Alumni of St. Louis have organized an Alumni Association, including all graduates, lay and ecclesiastical. The officers are as follows:

James E. King, Law Class 1901, president; from the Divinity School, Rev. J. T. Tuohy, 1890, vice-president; Rev. John P. Spencer, 1905, secretary; Clinton Dwyer, 1915, from the School of Science, treasurer.

## SAN FRANCISCO INSTITUTE

A very successful Institute for the teachers of the Catholic schools of the archdiocese of San Francisco was held during the week of June 12-17, in the city of San Francisco. Sisters and Brothers to the number of 500 attended the lectures and conferences, which were concerned chiefly with the problems of elementary education in the Catholic schools.

The lecturers of the Institute were: Very Rev. E. A. Pace, Ph.D., D.D., and the Rev. P. J. McCormick, Ph.D., of the Catholic University; the Rev. Ralph Hunt, Superintendent of Schools; the Rev. Peter C. Yorke, D.D., pastor of St. Peter's Church, and the Rev. Philip O'Ryan, S.T.L., pastor of Star of Sea Church.

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## ATHLETICS

The athletic activities of the University opened auspiciously with the assembly of a large number of candidates for football. Practice commenced in September, but the first game did not take place until October 7, when the University won a decisive victory over the team representing Richmond College.

The following week, October 14, Randolph-Macon College was also defeated by a decisive score, and on October 21 the team of the University went to Villanova, and after a stirring and hardly contested game gained a victory over the collegians of Villanova by a score of 21 to 7. Villanova and the University have been rivals for several years, and the best evidence of the progress and success of our teams is that for two successive seasons Villanova has been defeated.

The team is being coached this year, as last, by Mr. Fred K. Nielson, and the success which marked his efforts last year will, it is hoped, be repeated this year. He has instilled a splendid spirit of true sportsmanship into the members of the team, and has been ably seconded in his efforts by the efficient Director of Athletics, Mr. Charles V. Moran.

**IN MEMORIAM:****REV. JOHN T. DRISCOLL, S.T.L.**

Rev. John T. Driscoll, of the class of 1891, and pastor of St. Bridget's Church, Watervliet, N. Y., died at Round Lake, N. Y., August 27. Father Driscoll was one of our first graduates, and from the beginning took a high rank among the scholarly priests of our country. He was for many years pastor at Fonda in the diocese of Albany, in which quiet retreat he did excellent work as a contributor to magazines, a public lecturer, and an organizer of Reading Circles. His most important work is "Christian Philosophy," in two volumes; I, The Human Soul. II, God. (Benziger, New York, 1906.)

He was deeply interested in the Catholic Summer School at Cliff Haven, New York, and lectured there regularly during the summer months.

Father Driscoll was ever a most loyal alumnus, and deserves the prayers of all for his constant devotion to the interests and welfare of the University. May he rest in peace!

**IN MEMORIAM:****CHARLES G. HERBERMANN**

We reprint with pleasure the tribute paid in the *San Francisco Monitor* to the memory of the late Dr. Charles G. Herbermann, editor-in-chief of the Catholic Encyclopedia. Several members of the University staff were long associated with this great and genial scholar in the creation of the Encyclopedia, as associate editors and writers. They concur in this estimate of the qualities of mind and heart which distinguished Dr. Herbermann, and extend to the bereaved family sincere sympathy for their irreparable loss:

*The death of Charles G. Herbermann, recorded in last week's issue of The Monitor, is a serious loss both to American scholarship and to the Catholic cause. It closes a life that was devoted with untiring zeal to noble pursuits and it leaves us the memory of a great layman, whose love of the Church was the more intense because of his deep and many-sided culture.*

*As a teacher Dr. Herbermann exerted a wholesome influence upon younger men differing widely in almost every respect from him and among themselves. His knowledge and experience were always at their disposal; his honesty and unswerving loyalty to truth a constant example. The College of the City of New York owes much to his learning—and a great deal more to his sturdy Christian spirit.*

*In his chosen field of study, his work was marked by the breadth and accuracy which come from methodical research. He possessed, in a high degree, the historical sense; and it was keenest when employed in reading or completing the record of Catholicism in this country. To his painstaking investigation we are indebted for valuable material which the Church historian will use to good purpose.*

*When the Board of Editors of the Catholic Encyclopedia was organized, Dr. Herbermann quite naturally became its head; and it was in the preparation of this work that he used to greatest advantage his erudition and practical wisdom. His associates felt, from the outset, that he was really the editor-in-chief, and that they were fortunate in having his guidance amid the difficulties which such an undertaking was sure to encounter. It was not only the wide range of his knowledge that fitted him for his position, but, in still larger measure, his determination to make the work a success. And yet, more characteristic than anything else was his bigness of heart that made the veteran scholar a lovable man, and added to the bond of a common purpose the closer tie of a genuine friendship.*

*Happily, the Encyclopedia was brought to completion while its Editor-in-Chief was still vigorous in body and mind. He enjoyed, for a little while, the fruit of his labors—by taking up other tasks and working quietly to the last. He felt that he had rounded out his career with an achievement that would be productive of good long after his labors had ceased. It is indeed a fitting memorial, yet not the greatest. Faith, learning, and integrity, are his titles to distinction; and for these he has the greater reward.—EDWARD A. PACE.*

## CATHOLIC SCHOOLS: WHY BUILD THEM?

RIGHT REV. BISHOP SHAHAN

*[New York Sun, August 27, 1916]*

The root idea of Catholic education is the intimate binding of the human individual with God. God is our maker, ruler and judge, our end and reward. We cannot escape this primal fact of existence, so deep and original, so all pervading that it overshadows and conditions the whole range of being, and alone furnishes the key to the endless problems of nature, history and life. It is quite true that man has other relations, *e. g.*, social and political, but it is also true that they are the creation of the individual, shaped and colored by his early training and its consequent temper or bias.

The Catholic Church has always bravely and successfully faced this issue, the recognition of God's supreme place in the individual life, His rights, law, honor, service and worship. Her entire career is a commentary on St. Paul's brave and lucid discourse to the men of Athens. Since then no human considerations have ever swayed her from teaching mankind the existence of God, the attributes of His divine nature and His loving concern for man's welfare, temporal and spiritual. When the little Catholic child learns the opening lines of the catechism and grasps the great fact that he is God's beloved creature, made to know, love and serve his Maker, he has acquired a working philosophy of life, a compass on its stormy sea, which will insure his spiritual safety where others perish unhappily for lack of right knowledge of the nature and purpose of human life.

While the social order was generally religious, this peculiar office of the Church needed no insistence, no defence or protection. But modern conditions, *i. e.*, profound errors in philosophy, the natural guide of life, coupled with injustice, persecution, suspicion and hatred, operating on a large scale and with conscious persistency, have compelled the Catholic Church everywhere to look carefully into the foundations of her life and her probable state in the future order of the world. In other words, the education of every Catholic child becomes a principal preoccupation of Catholic authority. In a dim and latent way the idea of God is ever present to the young mind, as it were a haunting echo of its origin, but this vague sense needs development, correction, protection. It needs to grow as the body and mind of the child grow, in other words, gradually, the object of sympathetic care and intelligent formation. It needs proper nutrition, and adverse influences must be counteracted and if possible nullified. The healthy germs of a religious philosophy of life must be wisely planted and sedulously tended, lest they decay and die on poor soil or amid noxious overgrowth.

The right knowledge of God, or true religion, is the best moral panacea for the ills of life, and on it the child must one day depend amid temptation, failure, disillusion, poverty, sorrow, injustice and oppression, ailments bodily and spiritual. If he be not well grounded in the knowledge of God, above all if he be unconscious of God's love and mercy, of another and a perfect

world, of redemption and immortality, he is likely to become a castaway, a drifting peril to himself and to others.

Catholic education, permeated with the spirit of religion, is indispensable from another very practical point of view, affecting closely the individual. Ignorance of God has become almost universal in modern society, honey-combed as it is with materialism and naturalism. The old bases of law and order have been moved or rudely shaken, and the inherited social super-structure seems threatened on several sides. That the frivolous modern opportunism is helpless ought to be clear from the actual condition of Europe, where brute force alone seems destined to be the arbiter of a gigantic conflict and to inaugurate some new and intolerable Caesarism, whatever way lie the issue. It is a chief concern of the Catholic Church to restore to the social order the true knowledge of God, hence her unceasing efforts for the religious education of the young.

If we are to escape an era of profound pessimism, if the social forces shall remain suffused with a certain joy and hope, if life shall retain its Christian dignity, the individual soul must exhibit anew the great virtues by which mankind arose through Christ from its ancient slough of despond. Paganism, old or new, has in it no response of life, for all its cold beauty and material promises. It is incumbent, therefore, on the Catholic Church to preserve in the upcoming millions of her little ones the immemorial Christian temper of life, a keen sense of the glorious dignity of the human soul, its high destiny, the innate equality of all souls before their Divine Maker, the fair equity which ought to characterize human relations, private and public, the love of liberty created by her and nursed to greatness and power through a thousand years of conflict with the pagan traditions of State omnipotence. This sublime teaching pivots naturally on the Christian concept of God, His place in the world and His dealings with mankind. Hence the fulness, clearness and consistency of the Church's teaching concerning God and the jealousy with which she guards its native purity.

The Catholic child, brought up in Catholic schools, is placed in the most favorable conditions for imbibing these great fundamental principles of education and for grasping also the true meaning of man, human life, all nature and all history. The Catholic school actually reproduces, for the brief span of childhood, an ideal world, in which human thought and human life move along the lines of the divine will, in which the spirit of Christ's Gospel is daily commended and exemplified, in which the charms of Christian virtue and the evil consequences of all wrongdoing are inculcated with precision and authority, and wherein the child meets at all times a moral unity of doctrine and discipline.

Perhaps, under perfect conditions, the home would suffice for such a desirable training, but the modern home at least is notoriously so helpless for the religious training of children, is itself so often the mirror and echo of all the moral evils of our social life, that it can no longer be safely trusted as the normal guide and protector of the minds and hearts of the young. The Catholic school furnishes the Christian atmosphere, lacking or weak in many

homes, and in that holy atmosphere grow normally all good impulses and tendencies, all efficient motions of divine grace, all the best norms and principles of life, religious and secular. The Catholic school is thus very truly a nursery of all the best qualities of the young mind and heart, of the virtues on which the safety and sanctity of the home itself must depend.

Nor is the influence of the Catholic school confined to its own pupils. In every decade multitudes of them are absorbed into the surrounding society, and cannot fail to affect it favorably in the sense of traditional Christian principles and views. Indeed, it may be truly said that were it not for the Catholic schools of this country our moral and social conditions, unsatisfactory as they are, would be well nigh intolerable. These schools are a steady source of pure religious influence, drawn from the fountainhead of the Gospel, quickened and sweetened by the imitation of its sublime Author, whose divine character and authority are thus openly confessed and defended in our social life. A religious spirit, *i. e.*, a strong, definite sense of the relations of God and man, is of supreme importance for the state, even when circumstances forbid the hope of religious unity. The burdens of life are borne more cheerfully when the common heart turns easily heavenward, and amid the pressure of private sorrow and public disaster, fights the demons of envy and discontent with the peaceful weapons of faith and love. The advancing centuries bring many improvements of human conditions, but so far they have worked no changes in the heart of man. His years on earth are yet few and troubled, and his thirst for a perfect happiness yet unquenched. It is well for him if he have been taught to look on the endless cross-currents of human life from the angle of religious confidence, if he can say with the good gray poet:

I see the wrong that round me lies,  
I feel the guilt within;  
I hear with groan and travail cries,  
The world confess its sin.  
  
Yet in the maddening maze of things  
And tossed by storm and flood  
To one fixed trust my spirit clings;  
I know that God is good.

This indwelling, consoling and uplifting sense of God's presence to mankind, of His boundless love and His wise providence, is the very warp and woof of the mental texture of the child educated in the Catholic schools. He knows with the Apostle that God is not far from every one of us, and that in Him we live and move and have our being. But he knows also that man is the object of infinite love on the part of God, and that in this great love and the human redemption worked by it all life has been purified and ennobled, the mystery of evil solved, pain and sorrow transfigured and man uplifted above his surroundings, above himself, and made a friend of God and an heir of immortality. In other words, the Catholic school reveals to every pupil and illustrates the full meaning of the Christian order of life, that

mighty and final cleavage of the old and the new. It endows him at the outset with moral and religious certitude and sets him in the way of true progress along the lines of his redeemed nature and in conformity with divine love and providence.

"To have faith in God," says Cardinal Farley, "to hope in God and to love God with one's whole mind and heart and soul is man's first and supreme duty. Neither education nor philanthropy, nor science nor progress can ever take the place of religion. The modern mind would have substituted these merely intellectual and human agencies for a supernatural faith that is a distinct and superior light and guide from that of human reason. Something higher and nobler than flesh and blood, something eternal and immortal, something divine and spiritual, broods over this world for the regeneration of man unto a destiny with God that the human mind within its own natural limitations can neither grasp nor comprehend." It is this sense of the eternal and immortal, of all the glorious conditions of divine life, which the Catholic school nourishes from the day the child crosses its threshold. There human learning, from its elements to its highest achievements, is never divorced from the source and exemplar of all knowledge. The child mind can there develop in the radiant sunlight of religious truth, of a genuine realism of nature and history, of life and thought and human experience. The child comes to know the world as God's own work and every way related to a divine purpose, permeated as it were with the divine and thereby lifted from the depths of doubt and ignorance and despair into which it has been too often hurled by misguided men. He escapes happily the depressing pessimism of modern life, above all, of its cold intellectual culture in whose cruel, unhealthy light hope soon withers on the ashes of faith and love. What an echo the poet's piteous cry awakens in every upright heart, particularly in those who have come back from the sterile regions of unbelief:

God, if this were enough,  
That I see things bare to the buff  
And up to the buttocks in mire;  
That I ask nor hope nor hire,  
Nur in the husk,  
Nor dawn beyond the dusk,  
Nor life beyond death;  
God, if this were faith!

The Catholic school is ever the source of an elevated concept of life, and in this way tends to ennoble and gladden the heart and create sturdy, self-reliant and contented citizens. Pessimism and its admitted evils, benumbing agnosticism and weak, purblind rationalism are not free to sow their evil seeds in the young mind and heart unchecked. The child is brought from the budding of reason to see God, the source and model of all power and wisdom, all goodness and holiness. Natural instinct and his small experience prepare him to understand man's relations to the Supreme Being as the



acme and perfection of all that is good and desirable. A very definite concept of the universe, of nature, history and life is thus formed in the youthful mind. Grown to maturity, the docile pupil takes his place in the mighty scheme of life, conscious of the common end of nature and man, of the nature and roots of duty and right, of the true sources of evil and imperfection, private and public, and of an overshadowing wisdom on high whose purview nothing escapes, and of an unfathomable love whose attraction is well nigh irresistible. One easily wonders why such a positive, vigorous training, sane and practical, in keeping with the immemorial traditions of Christian life, does not appeal irresistibly to all who respect and defend the social order as now constituted. Surely there is no better way to meet and overcome the growing forces of the social revolution than by intrenching ourselves on a vast scale, with all the weapons and all the skill that Christian principle furnish.

"Sound moral instruction," says the Catholic Encyclopaedia, "is impossible apart from religious education. The child may be drilled in certain desirable habits, such as neatness, courtesy and punctuality; he may be imbued with a spirit of honor, industry and truthfulness—and none of these should be neglected; but if these duties toward self and neighbor are sacred, the duty toward God is immeasurably more sacred. When it is faithfully performed it includes and raises to a higher plane the discharge of every other obligation. Training in religion, moreover, furnishes the best motives for conduct and noblest ideals for imitation, while it sets before the mind an adequate sanction in the holiness and justice of God. Religious education, it should be noted, is more than instruction in the dogmas of faith or the precepts of the divine law; it is essentially a practical training in the exercises of religion, such as prayer, attendance at divine worship and reception of the sacraments. By these means conscience is purified, the will to do right is strengthened, and the mind is fortified to resist those temptations which, especially in the period of adolescence, threaten the gravest danger to the moral life."

This intimate connection of religion with morality is no new idea for the Christian; nor should it be new for any American citizen who has really understood the original spirit and interest of our institutions as these were conceived by the founders of the republic. The "unalienable rights" of life, liberty and the pursuit of happiness which we hold sacred are, according to the Declaration of Independence, an endowment received from the Creator. It is with a firm trust in Almighty God that our early Presidents take up the duties of their exalted office, "acknowledging and adoring an overruling Providence, which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter" (Jefferson). And it is in the same religious spirit that Adams concludes his inaugural address when he says: "May that being who is supreme over all, the Patron of Order, the Fountain of Justice and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its government and give it all possible success and duration consistent with the ends of His providence."

But if God is thus the source and safeguard of our liberties and of all the other blessings which we as a free people enjoy, should He not have a place in the school which undertakes to train the child in the duties and rights of American citizenship? The answer given to this question by the Catholic school is the only answer consistent with the principles on which our government is founded. It is the practical application of the thought expressed by Washington in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Now, our country with all its progress and its prowess is neither so strong nor so far advanced toward the ideals of its founders that it can dispense with "national morality." And if education is to be a means for the furtherance of our national welfare it cannot afford to take as its basis the "exclusion of religious principle," *i. e.*, to ignore God in the national system of mental training and moral discipline, and all that this sublime and pregnant idea stands and ever has stood for.

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## THE SUMMER SCHOOL

The sixth Summer Session of the Catholic Sisters College, conducted from June 26 to August 4, at the Catholic University, Washington, D. C., and Dubuque College, Dubuque, Iowa, enrolled a total registration of 600 students.

The Religious represented a total of thirty-one Orders and Congregations and seventy-eight distinct Mother Houses in the United States and Canada. They came from twenty-eight States and forty-three Dioceses of this country and Canada.

**BLESSING PRONOUNCED BY BISHOP SHAHAN,  
SEPTEMBER 4, 1916,  
ON THE OCCASION OF  
THE LINCOLN LOG CABIN CELEBRATION,  
HODGENVILLE, KY.**

Bless, we beseech Thee, O God of our fathers, this majestic monument, which so many grateful hearts consecrate this day to the eternal memory of our New World's greatest Captain, whose simple faith in right and duty, and whose inspired wisdom and native virtue, saved for all posterity our glorious Union of States, and turned a long night of storm into a herald of peace, progress and prosperity!

Pour forth Thy blessings on this Sovereign State of Kentucky, one of the first carved from the primeval wilderness, from the beginning richly illustrative of every rugged American virtue, and pioneer in all the paths which so swiftly led our American humanity from the Atlantic to the Pacific!

Let Thy saving graces, O God of Nations, descend abundantly on the American Nation, that it may ever remain what its founders made it and Abraham Lincoln left it, the home of plain and equal citizens, a land of equal rights and opportunities, of freedom without license, of real and accessible justice without unearned distinction or secured privilege.

Finally, O Lord of infinite mercies, have ever in Thy holy keeping the chosen head of this mighty nation, Thy newest people, gathered providentially from many races and climes, and visibly coalescing into a new humanity, all-powerful for works of truth and justice, of equity and charity. Confirm in him, O Lord, and through him to every citizen, our immemorial patriotism, our devotion to the common weal, above all our faith in the high public ideals of the American people, to the end that the glorious day-star of true liberty, once risen above the world, may not go down in hopeless night, and mankind set again its feet in the old way of wrong, bloodshed, and revolution without end! Amen.

# Pius X to Cardinal Gibbons

January 5, 1912

## *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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# The Catholic University Bulletin

Vol. XXII—No. 8

New Series

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NOVEMBER, 1916

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**DOMINICAN JUBILEE AT UNIVERSITY  
(1216-1916)**

Cardinals Day  
University Day  
Dominican Students Day  
Religious Orders Day

**THE CENTENARY OF THE OBLATES OF MARY  
DEDICATION OF THE OBLATE HOUSE OF STUDIES  
CATHOLIC UNIVERSITY DAY IN PHILADELPHIA**

University Publications  
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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C., .....

.....

# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXII*

*November, 1916*

*No. 8*

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## SEVENTH CENTENARY OF APPROVAL OF RULE OF SAINT DOMINIC (1216)

An important event in the annals of American Church History took place in the shadow of the University during the week of November 12. It was the seventh centennial commemoration by the Fathers of the Province of St. Joseph at the Dominican House of Studies, of the approval of the Order of Friars Preachers. The Order of Friars Preachers, founded by St. Dominic Guzman at Toulouse in 1213, received its formal approbation on the twenty-second of December, 1216, from Pope Honorius III.

Such a centennial is a rare happening in the United States. We count our Republic's years of life by one hundred and forty-six. The Catholic University less than twelve months ago observed a jubilee of its own. But it counted by but five and twenty.

Seventy decades of years looked down upon the white-robed sons of the Saint of Guzman during the memorable days, and it was wholly fitting to solemnize an event of so venerable antiquity.

Seven centuries of solid achievement for God and humanity is to the credit of the Dominican Order. Seven centuries of saints and scholars and leaders in every school is her glory. Seven centuries of strict adherence to her noble ideals and traditions is her honor. Seven centuries of unity, catholicity and apostolicity is to her perennial grandeur. At the seven hundredth cycle of her existence, the Order is, today, robust and rich in achievement. The old Order of St. Dominic is re-vitalizing in the New World the purest traditions of the times of bountiful fruitfulness.

Doubtly significant to the Catholic University is the marking of this epoch. The Friars from the very birth of their Order have been intimately associated with the great centers of education. One of the first acts of Dominic, after the formation of his little band, was to lead it to the lecture hall of Alexander Stavensby. From that hour on, Christ's hallowed wrestler and his brethren became the dominating minds of the schools of their age. And as years rolled on, the Order gained from this association, an intellectual prestige which was tremendous and which is a bright chapter of its history.

In accordance with this century-old tradition, ten years ago, the Studium Generale of the Province of St. Joseph was transferred from Somerset, Ohio, to the Catholic University. Here the novices, as their forerunners of old at Paris, Barcelona, Salamanca, Bologna, Oxford and other seats of learning, breath in its atmosphere and taste of the wisdom helpful in the apostolate.



So it was but in keeping with this tradition that the national celebration of the Order in the United States in honor of this great event should be held at the House of Studies. Again, the marked distinction to preach on these days of jubilee fell to three members of the University faculty.

Tuesday, November 14, was **CARDINALS' DAY**. The solemn Pontifical Mass was sung by his Eminence, James Cardinal Gibbons. His Eminence, John Cardinal Farley, whose titular Church is the Dominican Church of Santa Maria Sopra Minerva, was present in the sanctuary. The Right Reverend Rector of the University, Bishop Thomas J. Shahan, S.T.D., preached the sermon.

*"I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his Kingdom; Preach the word; be instant in season and out of season, reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their desires they will heap to themselves teachers, having itching ears."*—II. Timothy, IV, 1-3.

The solemn event which brings together for its seven times secular celebration, so many distinguished prelates and ecclesiastics and such a large body of our devoted laity, is surely unique and striking, unique in its rarity and striking in its significance. This is the birthday, so to speak, of a great religious Order; the formal delivery of the charter by which it has operated for seven hundred years in all parts of the world, old and new; the apostolic commission by which it was clothed with a special duty to expound and defend the Word of God in the name of Peter, without fear or subterfuge, with learning and with force, above all with piety, humility and charity. It is, indeed, close kin to that day by the waters of Genesareth when Jesus Christ bade His first disciples go forth and teach all nations the saving truths of His holy Gospel.

#### THE SPAIN OF ST. DOMINIC

Seven hundred years ago the Holy See put the seal of its approval on the project of the Spanish priest, Dominic de Guzman, namely, a world-wide order for the preaching of the Word of God, under the direction of the Holy See, in apostolic simplicity and poverty on the one hand, and on the other with every intellectual aid that could be rallied to this holiest work of religion.

Saint Dominic came of the warlike race of the Knights of Guzman. The tower of his father's castle is yet intact on the bleak highland of Old Castile, and over the site of his birth rise yet a church and convent of his Order. His mother is honored in Spain as the Blessed Joanna. His two brothers were priests, one of them known as the Blessed Manes, while the other died a victim of his charity and zeal for the poor. Not far from his birthplace lay the famous Benedictine monastery of Silos, for centuries a centre of religious art, civilization and patriotism amid all the changing fortunes of the long conflict between the Spaniard and the Moor. The whole country about resounded with the praises of the Cid, Spain's medieval hero, not yet a century dead. Spanish knights yet went and came from the Crusades, with news of the waning hopes of the Christians for the possession of the land so infinitely dear as the scene of Christ's birth, life and death. Dominic was still awaiting the confirmation of his vast project when news came to Rome of the greatest of medieval battles, Las Navas de Tolosa, in which fell one hundred thousand Moors, the turning-point of Islam in Europe, and the definite dawn of Christian freedom on Spanish soil. It was henceforth a joyous creative epoch, in which law, literature, and the arts began a glorious career, under the inspiration and protection of a religion for which the Spaniards had then been fighting, literally day and night, through five long centuries.

#### THE ALBIGENSIAN HERESY

On the other hand, for graver conditions of the Catholic Church than those covered by the life of Saint Dominic we must look back to the days of Arianism and forward to the revolution of Martin Luther. Southern France and Northern Italy, the fairest domain of the Catholic faith, were honeycombed with a powerful heresy, immoral and anti-social, a hotbed of pessimism, nihilism, and anarchy. This heresy, violent and sanguinary in its spirit and methods, could count on great feudal rulers and strong

cities, while the long and racking conflicts of the papacy and the empire, the disillusion of the Crusades, had greatly weakened the authority and the prestige of the Holy See. Socially and economically a new world was dawning for Europe and politically its weak and immemorial feudalism was giving way to bold and efficient monarchs. Dominic came upon this new battlefield of ideas, allied himself closely with the papacy, stemmed the tide of heresy at its height and in a single decade created a band of holy and devoted men, ready and free to go at the call of Catholic duty to any part of God's Church threatened by its adversaries.

At this distance from the days of Saint Dominic it is not easy to grasp the intellectual perils which then surrounded Catholicism in the heart of Europe. Practically, they came to a head in the growth and success of the Albigensian heresy, which during the twelfth century so overran Southern France that it became as it were a new national religion, and thence by the ways of the sea and the mountains passed over into Lombardy and threatened the whole peninsula. It is the very antithesis of the Christian religion. For these heretics Christ was a mere man, there were no sacraments, no heaven, hell or purgatory; and if they admitted a Church it was in order to imitate cunningly the unity and power of the Catholic organization. There was not one God, but two Gods, one all good, the other all evil. And this world is not the Kingdom of the good God, but of the evil one, his diabolical work and his cruel domain. All life is therefore unclean, and life itself a supreme misfortune, marriage is the great curse of humanity, and celibacy the supreme virtue, not for love of the holy virginal life, but from disgust and hatred of existence. All law was injustice, all sanctions equally unjust. Judges were naturally assassins, and the only good thing in life was death or suicide, the open doors by which alone one could fly this universal order of wrong and injustice, a true hell and the only hell.

#### A PERIL OF CATHOLICISM

The older Albigensian heretics fought with the resurrected weapons of earlier heresies, with the keen subtleties of Moslem philosophy and theology, with the bright sharp arms of poetry and satire, those immemorial gifts of Provençal singers and minstrels. This little territory was like another nation, where the wealth and refinement of ancient city life, here perhaps continuous, and a quasi-endemic hatred of the clergy, made the great Counts of Toulouse, those bold abettors of the heresy, rivals of the Capets and probable founders of that Mediterranean kingdom so ardently hoped for through centuries by races which detested equally the Frankish hegemony of Northern France and the Gothic mastery of Northern Spain. Cardinal Newman says that never did the Catholic Church run greater peril than in these very days, when the strength and the novelties of its intellectual enemies and the apathy and lassitude of its natural defenders were on a level.

These teachings, if allowed to triumph, would mean anarchy at any time and the ruin of the social order. They gathered in, moreover, and encouraged, all the floating discontent of those days, all the poison germs of old Gnosticism and Manichaeism, all the false mysticism of Moslem thought, all the inherited dislike or hatred of the clergy, for several reasons peculiarly sharp and vivid in the South of France. Its seaboard was the last social centre and survival of the antique pagan world, and in its ports and cities met daily and exchanged thought and opinion the subtle Greek and the mystic Syrian, the proud Saracen and the cultured Gallo-Roman. On this narrow coast converged and met every intellectual, artistic, and religious force known to the Mediterranean world, and we must remember that outside that world it seemed yet only a coarse and vile barbarism of manners, speech, and government. The Crusades, holy in their original purpose and always upheld by the popes to that moral height, had broken down the barriers of the Orient, and with the new navigation, the new commerce and industry, came new ideas and new combinations of ideas, new appreciations of the old order and new plans for old Europe.

It was amid such conditions that the Albigensian heresy reached its highest development, and that Saint Dominic was set before it by Divine Providence, even as Saint Ignatius was set in the way of another triumphant religious revolution, the new David against the Goliath of the combined irreligion of his time.

#### THE WORD OF GOD

This doctrinal and moral disorder and confusion growing now into a new state and a new church, each the counterpart and adversary of the old Catholic order, Dominic would meet and overcome, even as the Apostles of Jesus Christ met and overcame the

kingdom of Satan in their day. He would found a religious order, universal in its purpose, means, and government, a formal ministry of the Word of God, dedicated thereto and named from it, "Champions of the faith and true lights of the world," as the pope calls them in the glorious document of their foundation.

The proud leaders of heresy had abused and misinterpreted the Scriptures, but now the children of Dominic would be authorized as the ministers of the Word of God. For themselves they would read it and meditate on it. It would be their prayer and their inspiration. They would restore the venerable text of the Latin Vulgate, would multiply it, adorn it, explain it, translate it into the vernacular tongues, facilitate in several ways its use for clergy and laity, reproduce it on the walls and windows of countless churches, in a word would restore throughout Christendom the revealed Word of God, as far as could be, to the place it held in the preaching of the Apostles. And then, like their master and model, Saint Dominic, they would imitate the Apostles in fasting and abstinence, in the poverty and penance of their lives, above all in their devouring love of souls, and in their tireless labors, the world over, for the spread of the Gospel of Jesus Christ. Rome should be their native home and center, even as San Sisto and Santa Sabina had been the home of Dominic, even as he had been the pope's own preacher and teacher and theologian, but like Dominic they would be seen and heard on every highway of Europe, in all the haunts of men, so living and preaching as to recall the primitive evangelization of the world. Before the holy founder died in 1221, his brethren were established in Italy and Spain, in France and England, in Poland and Hungary, and the glorious record of their missions had opened, never to be closed while the Gospel is unknown to any children of Adam.

#### THE POPES AND ST. DOMINIC

For Dominic de Guzman as for Francis of Assisi it was fortunate that their holy and far-reaching plans came first before an Innocent III, whose mind and heart were not unequal to the magnitude and the splendor of the thoughts which were taking shape in the spirits of these two athletes of Christ. Fortunate, too, was it, that for fifty years more popes of unexampled breadth of view, charity, and resolution, filled the See of Peter, and threw the mantle of their protection over these unique democratic associations, formed so unexpectedly, and ensouled at once with a sanctity and a romantic Catholic ardor unheard of since the days of the Apostles. From all quarters of Europe, somehow, the popular Catholic heart seemed to awake through these new and young religious orders, and to quicken to the pressing needs of the Roman Church. We read yet with astonishment of the many thousands of friars who assisted at the first general gatherings of the two young orders, of the remote quarters from which they came, of the holy enthusiasm which reigned at Assisi and Bologna, and of the zeal with which they returned to their apostolic labors in all parts of Europe. Founded, authorized, encouraged and protected by the Apostolic See, they became at once its hand and eye, and voice; they overrode the local, feudal, national lines of their times, and carried from the Thames to the Vistula, from Norway to Sicily, the moral influence of the papacy. They renewed and re-civilized Europe. In a hundred ways they unified its distracted peoples, exemplified over its vast territory the essential spirit of the Gospel of Jesus Christ, broke down barriers of ancient tribal and racial divisions, disseminated the Latin language as a popular spoken medium, created a homogeneous Christianized view of life, taught a common philosophy of man and nature, and threw open in the Church of God to the humblest every avenue of preferment. They prophesied to the dry bones of older ecclesiastical institutions, and a religious ichor surged anew within them, and the dry bones arose invigorated and renewed. They lifted the serf from bondage, and the small craftsman from despotism, and the humble cleric from arrogant contempt, and they unrolled again before the astonished eyes of Europe that golden promise of the Kingdom of God, that haunting vision of a divine commonwealth of equal calling, rights, and love, which through ages of growing confusion had gotten blurred and tangled for Christian eyes.

#### TIMELINESS OF NEW ORDER

O glorious decade in the heart of Christian centuries, when the Apostolic Dominic and the Seraphic Francis met at Rome, and with the blessing of the papacy put their shoulders to the tottering edifice of Catholicism, and righted it, within by sound doctrine and without by a Christlike discipline of life! O decade forever memorable in the annals of the City of God on earth, not because it saw in Europe the overthrow of an

intolerable secular imperialism, the death-blow to fanatical Islam, the rise and growth of the little city republics, the decay of cruel feudalism and servage, the beginnings of the great national literatures, the first free sweep of the artistic Christian spirit on its new-born pinions of faith and hope; not for these and other large reasons, but because within your narrow limits was thought out and fought out the unity of Catholicism for the three hard centuries that were to follow! Without these new and loyal forces the prophetic eye of history rightly discerns the gravest disasters for the successors of Peter in the collapse of the empire, the new and eager national ambitions, the establishment of vigorous heresies across the roads to Rome; the growing anti-papal and intolerant secularism of civil authority, the hot naturalism of the new poetry, and the utter pantheism of the new philosophy. In the spiritual armory of Catholicism the old weapons needed renewal, and the newer ones needed larger and freer play for the rude work of defence and conservation to which they were called. Never, would it seem, were there in the annals of Holy Church, ten more memorable years than those which saw the birth and growth and papal approval of the Rules of St. Dominic and St. Francis; years too, filled with trials and obstacles and difficulties for these holy founders, but finally crowned with that blessing of Peter which both so eagerly sought, and which proved in all coming ages their mainstay and their consolation, their inspiration and their reward.

Incidentally, writers who have compared the great monastic and religious rules of the Middle Ages say that the rule of St. Dominic is the most perfect of these constitutional instruments. Its central authority is strong, but individual right and responsibility are emphasized. The offices are elective, and elections are frequent, with equitable representation of all interests. The elements of control and revision are provided for in an adequate way. This model of organization has needed and has suffered in seven centuries but little in the way of reform. It may be said to represent yet the rude and vigorous municipal freedom of the years in which it arose and took on the shape in which it has come down to us, a monument of fairness and efficiency in the difficult art of directing men along the higher lines of the spiritual life.

#### ST. DOMINIC AND THE BLESSED VIRGIN

St. Dominic would not have been a medieval Spaniard, nor could he have come into such close contact with the Cistercian Benedictines of Northern Spain, without at once placing all his confidence in the Mother of God, for him as for us the Queen of the Clergy, the Seat of Wisdom, the Gate of Heaven. Devotion to Mary received a new impulse when it was preached systematically and lovingly by the children of Dominic. Her Rosary, or the affectionate mediation on her virtues and her place in our Catholic life, became the daily, nay hourly, devotion of multitudes of the faithful in every Christian land. This popular, simple, and easy devotion won soon the heart of all Catholic Europe, and became as it were the seal and sign-manual of the new order. Pious confraternities in her honor multiplied, and Marian devotion soon owed to the Dominicans a wonderful variety and influence. Their ecclesiastical center at Rome was and is the famous Church of Saint Mary, built on the site of a pagan temple of Minerva, and the entire history of the Order is permeated, so to speak, with an intense zeal for the honor and glory of the Mother of God.

#### DOMINICAN NUNS

The influence of woman on mediaeval religion is written largely in the annals of Catholic sanctity. Nor did Dominic underestimate it any more than Francis. Almost at once the conditions of his ministry of the Word of God brought to him the aid of saintly and devoted women. Some provision had to be made for those female converts from heresy who dared not remain in their families, for orphans, for those whose faith was imperiled, for the human wreckage of the great storm that was blowing over Languedoc. And so arose the Second Order of St. Dominic, the Dominican Nuns, whose record through the ages from Fanjeaux and Prouille to the banks of the Mississippi is a glorious one, whether we consider its stately line of saintly women, or its invaluable service to Catholic education in all parts of the world for seven centuries; whether we reflect on the affectionate debt that the fine arts owe to the pious hearts and deft hands which produced such treasures of illumination and miniature, or the beautiful script of so many missals and books of devotion, or such marvels of delicate lace and embroidery as yet ravish our admiration, or the many other artistic activities which found a refuge in these abodes of sanctity and industry. Their moral charm and authority call out to us from every age and every country, and to their countless lives of innocence and purity,

of zeal and sacrifice and devotion Catholicism is so deeply indebted that it hopes to repay them all only when the Book of Life is opened, and its glorious record illumines the infinite spaces of heaven. It is not through an atmosphere of noise and conflict, of coarse publicity and vulgar contention that these gentle and saintly figures appear to us, but rather as Florentine painters of genius depicted them on the glorious spaces of Santa Maria Novella. And if we look for an exemplar of their lives and works, for an exponent of the Christian spirit which has dominated in them, changeless through the changing centuries, we shall find it in the dyer's daughter, Catharine of Siena, who from her bed of pain, from within the shadow of Fontebranda, carried on with popes and kings and republics that incomparable correspondence which is at once the pride of Italian letters, the honor of the papacy, the crown of social endeavor and progress amid hopeless confusion, and with the letters of St. Theresa, the purest intellectual glory of her sex.

#### ECCLESIASTICAL SCIENCES

To the Dominican Order ecclesiastical studies and teaching are very deeply indebted. Everyone knows, of course, that the Gospel of Jesus Christ, those four little narratives of His life, death, and resurrection, together with the inspired writings of His Apostles are the original sources of all the ecclesiastical sciences. Similarly, the brethren of St. Dominic had scarcely begun their career as preachers of the Word of God, when they affected in a living and progressive way the content and the teaching of all the sciences which in the past had grown up about the altars of Catholicism. The proud and contentious sectaries with whom they dealt compelled them to restore and verify, to correct and recopy and re-arrange, the manuscript texts of the Scriptures, to provide handy manuals for quotation, to write fresh and useful commentaries, and in a general way so to dispose the treasure of the Word of God that they could most efficiently defend it and expound it. Gradually, also the rational, logical illustration of the Scripture texts grew more popular, the theological science took on, largely through them, the outlines and the method familiar to us through the great theologians of the new orders. In other words Dogmatic Theology, as we understand it, appeared. In a hundred ways the Order of Preachers used daily the lessons of the past, and so in their hands the rigid and jejune annals of an earlier age become the fresh and living chronicle, of the city or the monastery or the order, and the way is opened at the end of which appears the manual of Church History. That science, even in more modern times, is much indebted to the learning and skill of Dominican writers, from St. Antoninus of Florence to Father Denifle, and would be poorer indeed, were it lacking a Natalis Alexander, a Mamachi, and an Orsi.

Our modern lives of the saints come down in direct line from that most charming and influential book, the "Golden Legend" of Jacobus de Voragine, the old Dominican archbishop of Genoa. It was translated into all the medieval languages, and so was woven into the mentality of Europe. The Ecclesiastical Law, long struggling for a proper codification, was soon cast into those papal decretals whose wise content, good order, and sound sense insure them a useful career to the Council of Trent, and far beyond, even to our own days. They created, or rather re-created, the science of Catholic Apologetics, dormant since Eusebius of Caesarea, and within fifty years endowed Catholic scholarship with the "Summa contra Gentiles" of St. Thomas Aquinas, from which dates the science of Catholic religious defence.

#### DIVINE WORSHIP

Ecclesiastical Liturgy took on a scientific character in their hands, when Durandus cast the ecclesiastical year into a methodical and systematic outline. In St. Thomas, the Dominican, also the whole medieval liturgical genius reached its acme. He endowed Holy Church with the immortal service of Corpus Christi, its glorious sequence "Lauda Sion Salvatorem" and its incomparably grand and noble hymn, the "Pange lingua," barring the "Dies Irae" and the "Stabat Mater," the most perfect musical utterance that ever escaped the Christian heart. In the long-drawn shadowy aisles of their severe but noble Gothic churches these holy strains resounded from century to century and passed thence into the inheritance of all times and places.

#### MYSTICAL THEOLOGY

The richest materials for Mystical Theology were saved and organized by St. Thomas when he put nearly all the Areopagite in his vast manual of theology, and in due course of time the profound devotional life of the Order and its apostolic spirit fed richly those

sources whence came the beautiful mystical theology of the fourteenth and fifteenth centuries, nowhere so much at home as in the Dominican houses. The holy names of Meister Eckehart, of Blessed Henry Suso and Johann Tauler are familiar to all, and scarcely less so those "Friends of God," in whose saintly circle was nurtured the life of prayer and sacrifice which one day led to the "Imitation of Christ," the immortal flower of that holy garden of souls. General knowledge, or erudition, of which every preacher of God's Word stands ever in immediate need, found an extraordinary master in Vincent of Beauvais, whose universal encyclopedia is the forerunner in Europe of all later works of that character. Long, indeed, would it be to relate how much is owing to the great Order for its service to the sciences of government, pedagogy, domestic arts and virtues, travel, geography, literature, and several other phases of intellectual life. The most profound, affectionate, and vigorous defence of books, as such, known to letters in any tongue, is the famous "Philobiblion," written in the fifteenth century, once generally attributed to an English bishop, but now said to be the work of an English Dominican.

#### DOMINICAN ARCHITECTURE

Who can tell what the modern world owes to the Sons of St. Dominic in the broad provinces of architecture and the fine arts? It might be enough to point to the glorious edifices of St. Mary, once the temple of Minerva, at Rome, San Dominico at Naples, Santa Maria Novella at Florence, SS. John and Paul at Venice, the Batalha Church in Portugal, enriched as they are with countless works of art, veritable museums of the rarest masterpieces. The genius of Fra Angelico with all his tender grace and sweet piety, and of Fra Bartolommeo, that master of color and design, solicits forever the admiration of all lovers of religious art, and they are only the foremost in a glorious procession of architects and artists, who in every one of these seven centuries have served humbly but efficiently the cause of majesty and loveliness in all the works and crafts of spiritualized art. They were the theologians for many of the great religious paintings, nor is it insignificant that the greatest triumph of the painter's art, the Last Supper of Leonardo da Vinci, was painted for a Dominican convent, nor that their great moralist, Savonarola, emphasized with much force and truth the Christian temper and function of all ecclesiastical art.

#### SCIENCE OF PREACHING

The Word of God, its content, and defence, its charm and savor, its clear and intimate intelligence, its lucid and attractive teaching, in a word its sacramental honor and glory, became now the chief, nay the sole purpose of the new order, "We should be the light of the world," said the great Lateran Council, concerning the Catholic priesthood, scarcely a year before the confirmation of the Dominican rule. "If the light that is in us be changed to darkness, how great is that darkness!" It was precisely the diffusion of this sacerdotal light that Dominic sought by the creation of his Order of Preachers, of priests whose sole calling was henceforth to be the diffusion of a full and true knowledge of the Gospel of Jesus Christ, its letter and its spirit, its express commands and its latent truth, its actual uses and its prophetic sense and force, its human envelopment and its glowing, irresistible, divine heart of truth and light. Preaching became at once both a science and an art, a science with its own sources and principles and conclusions, and an art with a new and infinite skill in exposition and application. Thousands of white-robed, black-scapuled men soon appeared on all the highways of Europe, and preached in the popular tongues the great truths of the Christian religion. Nor did the altar and the pulpit suffice them. They preached from the market cross, from the peasant's tumbril, from the roadside shrine of Jesus or Mary. In ages devoid of a secular stage the Dominican preacher was in himself all dramatic art, and as in all parts of Europe he enriched the native tongue with an ever fresh coinage, so he revealed to the listening multitude the infinite charm and uses of human speech—voice, gesture, color, movement, manner, diction, allusion, logic, good sense, piety, philosophy, erudition, every art of a pure and strong rhetoric.

#### DISCIPLINE AND GOVERNMENT

Almost at once every Dominican convent became a prototype of our modern theological seminary, where young men are prepared for the actual labors of the priesthood. In these practical workshops of preaching the ecclesiastical sciences, scripture, theology, canon law, ecclesiastical history, apologetics, philosophy, began to attain each a separate and independent life, and to furnish the eager exponent of the Word of God, more and

better and clearer arguments than ever before. Their conflict with the various perilous heresies of the thirteenth and fourteenth centuries revealed the defects and needs of ecclesiastical learning, and to this intimate knowledge and appreciation are due in large measure the first steps toward the modern differentiation of the ecclesiastical sciences. Dominic had been himself a university student, and a profound and successful one, and those academic years at Palencia left a profound impress in his organization of the Dominican Order, even as the close affectionate service of the altar during his nine years as Canon of Osma Cathedral, reflects itself yet in the religious and liturgical life of his spiritual children. It was only natural that such a well-trained, ardent, and active body of priests should affect intimately the public life of their time. They were at once the guides of conscience, the moulders of opinion, the practical casuists of their world. Fearless and ubiquitous, the flower of the Catholic clergy and the models of the Christian flock, they sat at the council-table of kings and exercised an incalculable moral influence along that border-land of right and wrong which can never disappear from human affairs. When the heart of the king was the source of law and order, they were the pedagogues of royalty, and we can all yet read with profit, after seven centuries of vicissitudes of the art of government, the little Dominican treatises which renewed an art almost forgotten since the deacon Agapetus taught the young Justinian how to govern himself and an empire.

#### DOMINICANS IN THE UNITED STATES

Sons of St. Dominic! In the name of the Catholic University of America I congratulate you on the glorious anniversary which you celebrate today. You had scarcely rounded out the first centenary of your labors in the Church of the United States when following the historical instinct and traditions of your great Order, you cast in your lot with that of the Catholic University, and established at its gates your noble College of the Immaculate Conception. Since then your works have not ceased to grow in numbers and importance, and already you are taxed to the utmost to carry on your apostolic labors in all parts of our country. Doubtless, the brave and devoted men who for long decades bore the brunt of your missionary labors among the scattered and lonely Catholic families of Kentucky and Ohio, and other regions, dreamed not of a later growth and development, but were content to sow the good seed and leave the rest to God's holy will. It is to them, nevertheless, to their zeal and piety, their sacrifices and great charity, that is owing under God the faith out of which have come your churches and colleges and schools and institutions of all kinds, and to which we owe the wonderful growth of Catholic spirit and life exemplified and sustained in such great popular religious associations as the Holy Name Society. In an age of irreligion, blasphemy and obscenity you have borne constantly the banner of the divine honor and have commended from the Atlantic to the Pacific our immemorial Catholic respect and veneration for the majesty of Almighty God, and our joyous confession of His supreme place and inalienable rights in the world created and sustained by Him. You have likewise borne aloft the immaculate banner of the glorious Mother of God, whether in the primitive forests of your original broad missions or in the heart of crowded cities, wherever the white robe of St. Dominic appeared, there came also a knight of Our Blessed Mother, a lineal descendant of the Apostolic Dominic who endowed our Christian life with the most affectionate and powerful of all the devotions which bind us to the Mother of God.

#### TEACHING SISTERS OF ST. DOMINIC

Nor have the daughters of St. Dominic been wanting in the zeal and devotion which for ages characterized their European sisters. In all parts of our beloved country they have taken up bravely, intelligently, and successfully every good work of the Catholic religion, and have won the hearts of all, even of those without, for the holy purity of their exalted lives, the gentle innocence of their manner, their incomparable industry and their manifold ingenuity in all ways of goodness. St. Rose of Lima, our New World's first flower of sanctity, has been ever their exemplar and their guide in the stern but lovely life of the Christian spirit. Poor, indeed, would be many pages of our Catholic educational annals, were the labors and the sacrifices of the Dominican Nuns to be erased or forgotten. On this day of rejoicing they stand rightly beside the apostolic figure of St. Dominic and with him and his sons praise the Lord of heaven and earth for all that He has done through their humble but loyal agencies.

## THIRD ORDER OF ST. DOMINIC

Finally, let the hosts of the Third Order of St. Dominic, almost countless men and women of the Catholic laity, receive this day a justly due measure of praise and congratulation, of praise for their faith and zeal, their devotion to Holy Church and their exemplary Christian lives, of congratulation for their share in the merits of this great Order throughout time and eternity. Today, as in the days of the old pre-Raphaelite Dominican painters the Catholic world, Holy Church militant, is one family indeed, but in that family are many distinguished leaders around whom are grouped their spiritual progeny, the children of their rules and their associations. In this glorious array St. Dominic appears surrounded by many thousands of white robed men and women, his faithful disciples in the last seven centuries and his crown of glory in paradise. May this holy multitude never cease to grow, and may the next centenary of the papal approval of the Rule of the Apostolic patriarch St. Dominic exhibit a roll-call of glorious names, a catalogue of great deeds, in no wise inferior to those which adorn every one of the seven centuries that have elapsed since the foundation of the Order!

UNIVERSITY DAY was observed on Wednesday, November 15, which was the Feast Day of Blessed Albert the Great, O.P., the Patron of Catholic Philosophers. The Most Reverend John Bonzano, Apostolic Delegate, was the celebrant of Pontifical High Mass. The sermon was preached by Very Rev. Peter Guilday, Ph.D., professor of Church History at the Catholic University.

## THE TEACHING ORDER OF ST. DOMINIC

*"And one of the ancients answered and said to me: These that are clothed in white robes—who are they? and whence came they?"—Apoc. vii-13.*

## MY DEAR BRETHREN:

These that are clothed in white robes—who are they? and whence came they?—questions we need scarcely ask ourselves during these days of jubilee. In a thousand valleys far and wide, on a thousand hill-tops ancient as the sun, in a multitude of cities and towns over the whole globe, and in spite of the harsh clangor of a merciless war, the bells of every home of St. Dominic's sons and daughters are now sending out their mellowing tones of joy. What a world of happiness their harmony spells, ringing their benediction through the years that are past, as they beat in unison this blessed morning with the tinkling of the chimes of a tiny church in Languedoc.

Seven centuries are gone by since the coming of St. Dominic to Languedoc; and each succeeding jubilee has witnessed a generation of saints and scholars, apostles and martyrs of his illustrious Order traveling back again in choir invisible along the Road of Remembrance to that little church which once stood among the whitened ruins of a deserted village at the foot of the hill of Fanjeaux on the way to Carcassonne. The holy place is quiet now with the breathless adoration of the ages; and the children of the Order of Truth—messengers and friends of Christ, as Dante calls them—are kneeling together in spirit at this present hour with the glorious host of the past within that little Shrine of the olden time, dedicated to the most lovable Mother of God, under the title: Our Lady of Prouille.

## THE BETHLEHEM OF THE ORDER

Seven centuries ago, and the wonder-worker himself knelt there, gazing beyond the veil of the future farther than human eye could reach, visioning his triumph and all the wondrous intellectual success that was to come to his brethren. Prouille he could never forget, nor would they. Far away to the south, the misty summits of the snow-topped Pyrenees, like "distant giants mingling with the clouds" raise a barrier between the once storm-tossed provinces of southern France and the long savannahs of happy, smiling Spain. To the north, crouching like a lion on guard above the plains of Languedoc lies the town of Montreal with its wayside shrines in memory of the miracles of God's great servant. To the east and to the west spreads a rolling landscape like a carpet, and every road and pathway, every hill and dale were known to Dominic, for it was the land he loved best of all on earth. Here at Prouille, we are standing in the



Bethlehem of his Order, in the very heart of the country he saved from destruction; and it is to Prouille, as to its birth-place, that we must trace the origin of all the intellectual life of his brethren during the past seven hundred years. Jubilees never look wholly backward, and to understand Prouille is to understand the past and the future of Dominic's great community. Around and about the little sanctuary there is no striking contrast of white and black as in the robes he wore. Color abounds everywhere. It is God's own garden of color. The blue stretches of feathery maize, the rich emerald of the vineyards, with their grapes of bronze and scarlet and green, the rosy pink of the clover peeping from the grassy swards, the silvery willow-trees that shade the water-courses through the valleys, the flame of the golden broom which sets the whole country-side ablaze, the faint amber of the sun-kissed fields—these, and a hundred more, indescribably beautiful, blushing with the caresses of the winds, the clouds, and the sun, extend for leagues around and beyond the Shrine of our Lady of Prouille and gaze upon us from out of the past, as we see Languedoc the lovely again, Languedoc the heartsore—as Dominic saw it one clear cool night in July, in the year of our Lord, 1206. Heartsore, indeed, was this fairest of the Provinces of France. Its hills had rung with the despairing cry St. Bernard had sent out to the world a half century before, and had brought the eyes of Rome upon her heart center—Prouille the unforgettable, the cradle of her salvation. We all know the sad tragedy of that story—how early in St. Bernard's century across the Alps into St. Louis' land had come the insidious plague which broadcastingly spread its deadly moral and intellectual disorders, and which had been welcomed by thousands of erring hearts from the fortress of Cahors to the port of Bordeaux. We need not linger now over the wild havoc of it all—the fruitless efforts of the See of Peter, the poignant failure of the arms of the Church to stem the torrent of its infamy—an infamy which had crushed the divinely-given reason of men, women and children, and had conquered them unto evil, unto darkness and destruction.

#### THE DIVINE ARROWS

It was a crisis in the history of the Christian faith; a crisis, perhaps, the more vital, in the history of human education. Looking backward from the mountain-top of the years and centuries, there is but one stirring memory to it all: God had never abandoned His Church in the past; He was not to abandon it then. For in those days, as we read in the chronicles, the Almighty Father had laid up in His Divine Quiver two choice arrows, and who shall say that St. Dominic was not one, while St. Francis was the other? Dante has linked their names together in an eternal verse as the brother-heroes of his age; and well might the greatest of Christian poets breathe into his lines that universal thrill which ran through the world when God called them both from their retreat and conferred a glory upon them that no succeeding age can dim. Almighty God was about to renew His rainbow in the heavens as a sign of the immortal covenant between Himself and His Church. A new and better and lovelier light was about to cast its glowing rays over the faithful. That living light of the understanding, that guide of the will that nurse of virtue, the soul of truth, the companion of wisdom, and the mother of good counsels—in a word, that mistress of the human mind, which men, as Bossuet says, call science and saints call love, was to be placed in the special keeping of Dominic and his followers, and their hands were to diffuse its strength to every generation of the Church from that day down to our own.

#### THE SIGN OF GOD

A new star of Bethlehem was arising over the House of Mary in Prouille. Just beyond the town, where the North Gate once stood, there is a jutting angle of rock high up over the valley, and on this night in July, Dominic knelt there in prayer—interceding for the souls of the people on the plains below. For a year or more, since his first coming to Languedoc in 1205, he had preached in their churches and market-places, but as yet God had given no evident sign of his success. The quest seemed hopeless indeed; and as he knelt there, begging for light and guidance, the burning stars of the south came out one by one, and the plain below glimmered through the summer darkness, mysterious and elusive. As he gazed out into the night, the gleam of a globe of fire like a meteor darted suddenly from the star-sown heavens and circled thrice over a spot at the foot of the hill. It fell upon the ground—this marvelous *Signadou* of Dominican history, this Sign of God for which he had longed so ardently, and rested where the first Dominican House was to rise—near the little Sanctuary of our Lady of Prouille.

## THE DISPERSION OF THE BRETHREN

The next ten years were to pass very swiftly after that wondrous night beneath the stars of southern France, and the second great scene in his life was to occur—to occur again at Prouille. Ten years they were of prayer, of penance, of mortification, in an endeavor to rewin the plains of Languedoc to Christ; ten years of heroic teaching in the vineyards of France, exhorting the heretic and converting the wayward by the force of his eloquence and by spreading devotion to the Mother of God, to whom he felt he owed all; ten years of secret hopes that the little band of brothers gathered around him might be joined by the authority of the Church into the still closer bond of a religious reaching community. And when the birthday of the Order came just before Christmas in 1216, St. Dominic saw that the foremost evils of the age were ignorance and ill-will; and to remove the first, the world had to be taught. Study consequently was to become the chief occupation of his brethren. On Assumption Day, 1217, we find him again at Prouille with his companions around him. The Bull of Approval was read: and then after reviewing the decade of years they had spent together in Languedoc, he startled them with the design which had shaped itself in his heart that Lent at Rome.

My dear Brethren, the Dominican Order has many pathetic pages in its long history of seven hundred years, but there is no scene in all their chronicles so filled with emotion as that last meeting at Prouille for the Dispersion of the Brethren. Around Dominic were gathered only seventeen comrades. It was a scene not unlike that which had occurred in Galilee before the Ascension of the Lord. Solemnly he made a division of the world among his spiritual sons. "You are still," he said, "a little flock, but already I have formed in my heart the prospect of dispersing you abroad. You will no longer abide in this Sanctuary of Prouille. The world henceforth is your home, and the work God had created for you is teaching and preaching. Go ye, therefore, into the whole world and teach all nations. Preach to them the Glad Tidings of their Redemption. Have confidence in God, for the field of your labors will one day widen to the uttermost ends of the earth." When he had finished they knelt before him and made their solemn vows in his hands. Four of them set out for Spain to begin the Order there. A more important group, upon whom today our eyes are resting, and among whom were Manes, his brother, and Laurence of England, were to go to Paris. Two remained at Prouille, and Dominic, himself, and Stephen returned to Rome.

## THE SPREAD OF THE ORDER

The next five years, also passed quickly, my dear Brethren—they were Dominic's last, for he died on Friday, August 6, 1221, in the fifty-first year of his age. But during those five years, the confidence he had expressed in his brethren at Prouille was not misplaced. During that time they had grown from one little house in the Sanctuary there to sixty establishments, scattered over eight separate provinces. The development of the Order was complete at the end of the century, so complete, that Dante, who witnessed it, could liken their community to the impetuosity of a great flood, throwing itself on the heresies that stemmed its way, flowing on far and wide, and breaking into a river that watered the entire garden of the Church of God. Schools were of obligation in every convent as they were called in those days; and with its Houses forming as it were a closely-woven net, drawn carefully all over the surface of Europe, it was inevitable that the Order should soon constitute the greatest intellectual power of the times. At the end of that first century the leaders of the Order might look back to an earlier period of the Church and adopt as their own the words of Tertullian: "Rulers of the kingdoms and empires of the world: We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns and market places. We have resurrected learning amongst your peoples; we have occupied the pulpits of your churches; we have taught and wrought, preached and suffered for the glory of the Church and for the uplift of your citizens. Take us out of the world of letters, take us out of the world of holiness, and you would be overpowered with the solitude in which you would find yourselves, for it would be the solitude of an all-permeating silence—the stupor of a dead intellectual world."

## THE DOMINICANS IN THE UNIVERSITIES

The little group who set out for Paris that autumn day in 1217, had come to the doors of the university there—not as students only, but as masters. A long bitter struggle ensued, but true learning won the day, and a score of years later, four new Dominican schools were established at Oxford, Cologne, Montpellier, and Bologna.

From these university centers as from the four rivers that watered the land of Paradise, flowed the stream of their consecration to higher learning. It was not learning for its own sake, not the mere delight in knowledge and the power that its possession gives, which enthused them to lay the foundation of their great system of scholarship. "On what table," exclaims St. Catharine of Siena, "did Dominic and his sons feed by the light of science? At the table of the Cross of Jesus, where full of holy desires, they fed on souls in Christ's honor." They taught the future teachers of the world the sacred things they themselves had studied—*tradere aliis contemplata*—as St. Thomas defines the spirit of the Order. And to understand the value of their triumph, we must realize that before their coming, theology and the sacred sciences had been made subservient to philosophy and the liberal arts. Against this false tendency, the early Dominicans opposed the combined weight of their spiritual and intellectual force, with the result that they revolutionized the existing state of medieval learning. All the power of the University of Paris could not withstand their unyielding principles; and with the foundation of each House of the Order, the supremacy of theological learning was established. With theology restored to its rightful place in the branches of human knowledge, the study of the profane sciences contained less danger for the unity of Christian education. The study of them, it is true, was at first discouraged, but not explicitly forbidden—the door was left ajar, as it were, through which one day not far distant, two stately, saintly figures would lead honorably captive all the natural sciences of this world to the feet of their mistress—the study of theology.

#### DOMINATING IDEAS OF THE ORDER

Two master ideas dominated the Order during this primitive stage of its intellectual organization: fidelity to the doctrines of the Church and scientific progress; and on the horizon of those far-away days two mighty figures stand: their names alone sound the whole diapason of their glory—Blessed Albertus Magnus and St. Thomas of Aquin, the Dominicans. Their renown is so great that it has been handed down from one generation to another like a torch of living flame, and their incalculable services to education, to religion, and to university life in particular can never be fully estimated. The university system was created by their teaching, for the university is the living *Summa* of St. Thomas in action. They set the standard of all that is best in theology and philosophy, and no more vigorous or lasting a method has been found since. Like reapers going out in the autumn, they sped through the vast fields of pagan knowledge, gathering and garnering all that was useful for the cause of their Beloved Master, and the harvest they gleaned has given seed a thousand-fold in every part of the City of God. Albert was the wonder and the miracle of his age. Scarcely a year after St. Dominic abandoned the government of his Order to Divine Providence and reposed in the peace of the Lord, this young Count of Suabia, of the powerful family of the Bollstädt, received the scapular of St. Dominic from the hands of Jordan of Saxony, the second Master-General; and it would seem as if it were God's design to protect the growing institute of learning in a very special way by repairing the loss of its founder with the gift of this great mind and saintly heart. God wished no interregnum between St. Dominic and St. Thomas of Aquin, Albert's foremost disciple. When Albert died in 1280, master-scientist and master-theologian as he was, he handed down to his brethren an encyclopedia of learning which staggers the mind today in its comprehensiveness. But even the work of Albert was overshadowed by that of his pupil and collaborator, the saint, the theologian, the philosopher, Thomas, Count of Aquin. All the world, it has been well said, owes Albert homage, because he trained the soul as well as the mind of Thomas of Aquin. St. Thomas is more than the founder of those most luminous principles on the true relations between faith and science, which Pope Leo XIII consecrated as the basic elements of all our education; he stands preeminent as a unique example, of the beauty of true knowledge when it is legitimately wedded to faith. He never studied without praying much beforehand. Distrusting his own powerful gifts of mind, he would withdraw to the altar, where the Adorable Sacrament reposed, and leaning against the Tabernacle would collect his thoughts and seek for further light: *Sanctus doctor est doctrina simul et disciplina*. Higher and higher he mounted the ladder of learning and piety, until that exquisite day just before his death when he was lifted in ecstasy and a voice came to him from the Great Beyond: "Thou hast written well of Me, Thomas, what reward wilt thou have?" And he was heard to reply: "None other than Thyself, Lord." He died proclaiming his own unbounded love for Jesus in the Blessed Sacrament. "I receive Thee, price of my soul's redemp-

tion, for love of Whom I have studied, watched, and labored . . . Thou, O Christ, art the King of Glory, the Everlasting Son of the Father." Such were the two Dominicans who welded the philosophy of Aristotle into a most powerful weapon for the hands of every Catholic theologian; and their method rules the word of him who sits in the chair of theology of the university down to the humblest catechist of the country school.

#### THE TRIUMPH OF DOMINICAN LEARNING

We know too little of the Middle Ages to grasp the unparalleled triumph these two sons of Dominic achieved. In an anonymous poem, written at the end of the thirteenth century, and entitled: *The World's Conflict with Religion*, we find a verse or two which can well be quoted to sum up the whole story of the past seven centuries of Dominican activity. The rapid development of the Franciscans and Dominicans was disturbing complacency of the spirit of the *World*:

"Minores prae aliis et Praedicatores,  
Meis desideris sunt rebelliores,  
Meos veneficiis comparant amores,  
Laudant in ecclesiis mei contemptores—"

and *Religion* replies to these reproaches and to the *World's* hope that their fervor and sanctity will soon grow cold:

De Praedicatoribus possem multa fari  
Pleni bonis moribus sunt et Deo cari  
Accinti virtutibus, honestate clari  
Vacant totis viribus verbo salutari.

What more can be said, my dear Brethren—*de Praedicatoribus possem multa fari*—but century after century it is the same story—the field of their educational activity spread from one end of Europe to the other, and Dominican scholarship became the scholarship of the world. We need not recall here all the services rendered to the Church by the Franciscans and Carmelites, or the splendid preparation the Dominicans made for the success later on of a Religious Order which stands unsurpassed today in learning and holiness—the Society of Jesus; but it can be said without danger of exaggeration, that from the day of their foundation, December 22, 1216, down to the Alleluia glory of this jubilee, the sons of St. Dominic have distinguished themselves; among all the other religious bodies in the Church, by their constant application to study, and especially to the study of the Sacred Sciences.

Lacordaire tells us in his celebrated *Memorial*, that history will ever keep sacred the record of their labors. Formidable heresies have arisen in that span of centuries and they conquered them. New worlds have been discovered and they christianized them. Whether in the realm of thought or the world of action, no mariner could have penetrated farther than the learning and devotedness of the Dominicans. Every coast bears a trace of their blood; the echoes of every shore have been awakened by their voice. The American Indian, hunted like a beast of prey, found shelter behind the white robe of Las Casas and his brethren. The Chinese and the Japanese, separated from the rest of the world, have sat down to listen to these marvelous strangers from Prouille. The Ganges and the ruins of Babylon have beheld them preaching the Gospel to those who gathered to hear. What lands or forests have they not explored? What tongues have they not spoken? What wounds of soul or body has not felt their healing hands? And while they spread from Prouille to the uttermost bounds of the world, their brethren argued the cause of Christ in the councils and assemblies of Europe. They blended the genius of the Fathers with that of Plato and Aristotle. They took in hand the pencil and the pen, the chisel of the sculptor and the compass of the architect, and they wrote of God, and framed that famous system of theology which our age holds aloft as the supreme triumph of human genius.

#### THE MILESTONES OF DOMINICAN HISTORY

We may linger at many a milestone along the highway of these past seven centuries to read the inscriptions that glorify their success; but we must pass them by with a smile of recognition, in order to stop a moment at the doors of the University of Salamanca with Columbus in 1486, whilst he meets for the first time its great professor, the Dominican Diego de Deza. Every American historian knows that page in the history of his country. Without Diego, the discoverer would never have been enabled to make his first voyage. In that little room at St. Stephen's Dominican Monastery in Sala-

manca, where Columbus lived during those trying days before 1492, there is a bust of this warm supporter of the great Genoese, placed there rightly in the birthplace of all the American missions of the Order. The Dominicans who left St. Stephen's to begin the Province of the Holy Cross in San Domingo, were among the most learned men of Spain. In September, 1510, these first Dominican missionaries reached the New World, and one word stamps their activity in America from that date—enlightenment. It was an enlightenment which even the Spainards could not grasp, and the central point was equally of rights for the natives. One word—enlightenment, and one name—the Dominican Bartholomew de las Casas—stand out as the trophies of Spanish missionary effort in America. They had vacillating kings to depend upon, a rapacious race to deal with, and a savage population to convert to Christianity; but the nobility of their efforts have never been excelled in any century of the world's history. After San Domingo, it was Venezuela and the House of Faith, as they called their monastery. After Venezuela, it was Mexico, and the monastery of St. James in the capital city. Then came in quick succession Guatemala, Nicaragua, Florida and Peru, where colleges were founded and seminaries begun. Again and again, in reading the history of their splendid achievements at this time—a century before the English had landed at Plymouth, we are struck by the extraordinary proportion of Dominican scholars, and doctors, and literary men who came to the New World to convert the natives and to establish schools and colleges; and the great center of all this educational activity were the Dominican Universities of Mexico and Lima, founded in 1551.

#### THE ORDER IN THE UNITED STATES

The Dominican Order is younger in the United States—younger by almost three hundred years than this chain of colleges and universities which are to its glory in Mexico and South America; but since those early pioneer days when Fenwick and Wilson and Young journeyed to Kentucky to found the Order in this land, there has been a constant growth on the part of the Dominicans, until now their houses of prayer and their homes of learning, their parishes, and this central House of Studies stand as living witnesses in the United States of that two-fold spirit which they have never lost—teaching and preaching the Word of God.

#### THE DOMINICANS AT THE CATHOLIC UNIVERSITY OF AMERICA

It was only natural that shortly after the foundation of the Catholic University they should come here, and today they are at your gates, gentlemen of the Catholic University of America. They are not newcomers in the field to which you are devoting your lives, your talents and your consecrated zeal. They are older by seven hundred years than your magnificent circle of buildings, older by seven centuries than the daily progress which makes up the growth of your university life. When we compare these two extreme dates in the life of St. Dominic's sons and daughters—1216–1916, and sum up all that the Order has accomplished in its seven centuries of life, who shall say that here in this land of opportunities, far vaster than Europe ever dreamed of, this Dominican *blé qui lève* we see around us here today—these young men clothed in the white robes of their Order, shall not reach heights of glory hitherto unattained by their brethren in the past. The forest of that past is murmuring like a shell with the voices of conquest for the dear Christ's sake, and their saintly founder, their ideal, their exemplar—a figure whose greatness will ever increase through the long perspective of all time, awaits their response to his words: "Going therefore, teach. Teach ye in the name of the Father and of the Son and of the Holy Ghost. Teach ye with all the floodtide of the Nile of your traditions sweeping on past every difficulty. Teach ye with Christ on your lips and with the spirit of Christ in your hearts."

Brothers of St. Dominic, white-robed knights of learning and of holiness, it is truly meet and just that you should be here at the portals of this Catholic University, today mighty in spiritual influence and intellectual life. It is on supreme occasions such as these that the spirit of your founder should be strengthened in your hearts. The speaker and his audience are twins, born and dying on the same day, but the spirit reawakened lives on. There are gathered around you during these days of jubilee, representatives of many of the highest places of learning in the land and they all know your share in the work of education the past seven hundred years. And it is from their inmost hearts that the wish goes out to you that the spirit of your illustrious founder may quicken the zeal and energy of his faithful disciples, so that the historian of the future, on the mountain-tops of vision, may record other Lacordaires, other Burkes, other Denifles, other

McKennas, and thousands of other white-robed giants who shall have done their share in perpetuating the traditions of your community and who shall have shed undying luster on the Church and imperishable fame on the Order which you represent. May the spirit and the seed sown at Prouille multiply a hundred-fold in this land, the future of which, no man knoweth but God.

#### THE MESSAGE OF ST. DOMINIC

And your great founder, may we not search his heart on an anniversary day as historic as this? Could the marble statue of St. Dominic that stands beyond the walls of this church be transformed into flesh, and the life-giving blood course through Dominic's veins again; could those eyes now gazing in celestial bliss upon the Face of God, behold all the wondrous heritage of the past seven hundred years, and see these rare hours of jubilee we are sharing together in his name; could he hear the words of eulogy and of panegyric every Dominican house thrills with on this occasion; could those hands come to life again to point out the way to sanctity and to truth—his powerfully loving heart would palpitate with a joy no words could ever describe. If those marble lips could break the silence that broods over them and that chiselled face light up with the emotions of his heart, what would be his message to us! Would it not be: "Rejoice ye sons of Thomas, rejoice ye daughters of Catharine and Rose of Lima! Exult and be glad, lift up the gates of your hearts and let joy enter therein, for here in God's own land of America, there is a heritage awaiting you, of which your forefathers never dreamed. Ye wear the robes of Las Casas; ye are the inheritors of all that the Dominican martyrs of America suffered to plant the Cross of Christ in this land. Again, I say to ye, rejoice, for after all these years of struggling, you are living to see another triumph of your Order! *Pleni sunt coeli et terra maiestatis gloriæ tuæ.* If that tongue, so eloquent of old, as in the days, when, with Mary's name on his lips, he went about the plains of Languedoc, preaching her humility, her sanctity, her power as co-redemptress of the world—if that tongue were to speak it would describe to us the scenes of an ascendant triumph in the ages to come, when the university at whose doors you stand—this heart-center of the Church in America will seek its supreme Ideal in the Tabernacle of a noble Shrine dedicated to the Immaculate Conception of the Mother of God. Out in the center of a generous space will stand that Cathedral, like the Temple of Jerusalem, the pivot of the Catholic Church in this new Land of Promise. Its lofty towers will meet the first bright white light of dawn breaking through the clouds. Rising from its foundations a milk-white spire will soar towards Heaven, and on that spire a crown will rest, studded with gems, placed there one after the other by those that love Mary throughout the land.

The veil of that great dawn of reality may be drawn aside on a holy anniversary such as this, and we may look out upon that future with the apocalyptic vision of Dominic's eyes, and see gathered around that Shrine the cortege of them that will be signed here with the sign of the servants of God on their foreheads—of every family of the Church of Christ; of the family of Francis, twelve thousand will be signed; of the family of Benedict, twelve thousand will be signed; of the family of Bernard and Norbert and Augustine, twelve thousand will be signed; of the family of Ignatius, twelve thousand will be signed; of the family of Dominic, twelve thousand will be signed. And after that, those future days will see another jubilee when a still greater multitude will be clustered around the Shrine which no man can number, of all nations and tribes and peoples and tongues, standing before its Golden Tabernacle and in the sight of the Lamb, clothed with the white robes of religion and with the victorious palms of knowledge in their hands, and crying with a loud voice, saying: *Amen, benediction and glory, and wisdom, and thanksgiving, honor, and power and strength to our God for ever and ever. Amen.*

Friday, November 17, was **DOMINICAN STUDENTS' DAY.** The opening address was delivered by Brother Basil Saylor, O.P. Rev. Antoninus Marchant, O.P., read a dissertation on *The Active and Contemplative Life as Realized in the Dominican Vocation.* The feature of the exercises was a theological disputation in which Rev. Bro. Richard Walker, O.P., was the defendant, Rev. Bro. John Welsh, O.P., the Dominican objector, and Very Rev. Edward A. Pace, Ph.D., the objector for the University. The thesis of disputation was *The Thomistic Theory of the Causality of the Sacraments.*

The celebration was concluded on Sunday, November 19, with the **RELIGIOUS ORDERS DAY** in the morning and the exercises of the laity in the afternoon. Solemn High Mass was sung by Rev. Alphonsus J. Donlon, S.J., President of Georgetown University. All the ministers of the Mass were Jesuits. Rev. Paschal Robinson, O.F.M., professor of Medieval History at Catholic University, preached the sermon. He had, as his theme, *The Inner Life of the Dominican Order*. With a profundity and interest which characterizes the eminent Franciscan historian, Dr. Robinson traced the growth of monasticism from the days of the proto-religious, Jesus Christ, down the ages to Basil and Gregory, up to Francis and Dominic. And he showed the influence of the Order upon many of the religious institutes that have been called into being since the days of St. Dominic.

This present commemoration of the seven hundredth anniversary of the approval of the Order of Friars Preachers seems to afford a suitable occasion for some reflections on the ideal and spirit of St. Dominic as they are embodied in the Order which he founded, and it is about this subject that I now venture to put before you a few very simple thoughts.

#### DEVELOPMENT OF RELIGIOUS LIFE

The rise and development of the religious life in the Church is a matter of common knowledge. During the times of persecution, Christians went forth into the desert to consecrate their lives to God in solitude. It was Palestine, Syria, Mesopotamia, but, above all, the Valley of the Nile and the Thebaid which furnished an asylum for these seekers after personal sanctification. At first these hermits were simple laymen; they lived apart without dependence on any common superior. Their only rule was the teaching of Christ and the inspiration of the Holy Spirit. Little by little, disciples began to flock to one or another of these hermits, the fame of whose holiness was noised abroad. Thus St. Antony, in his later years, allowed a number of other hermits to gather around his cell and to lead a life of prayer and penance under his direction. Such heterogeneous groups were held together at the outset solely by the individual good-will of the members, but, as their number increased, some definite organization became necessary. This was supplied by the Abbot Pachomius who modified the tradition of the desert by the adoption of its spirit to the conditions of the cenobitic or community life. Regular monasteries now began to be formed and they soon became the ordinary place for training in the spiritual life. For a time, almost every monastery lived according to its own rule. Gradually, however, the rule of St. Basil, which was specially adapted to local requirements, became the almost universal code of monastic life in the East. Thus the way was paved for the vow of stability by which the monk engaged, not merely to lead a religious life, but to lead it in a certain place and under the authority of a certain superior. In the sixth century, St. Benedict drew up his famous rule which quickly spread over the entire West, being found more suitable than any other for the conditions of life there. Hence, Monte Cassino became, as it were, the metropolis of medieval monasticism and the Benedictine monk was the ideal monk of the Middle Ages. At first the Benedictine monks undertook whatever duty that might present itself. They became evangelists, schoolmasters, farmers, according to circumstances. In this way they brought the wild and lawless nature of the new nations who displaced the old Empire into obedience to law. They taught Ostrogoth and Visigoth, Frank and Anglo-Saxon, the arts of civilization, and, in a word, formed Christian society. But as Christendom became organized, the Benedictines gradually withdrew into their cloisters, and by the end of the eleventh century we find them largely, if not exclusively, devoted to intraclaustral duties, such as we know of amongst enclosed orders.

While this evolution was going on in the Benedictine Order, still greater changes were taking place in western Europe. The old triumphant, centralizing imperialism had all been broken up long since and now feudalism was going to pieces in its turn. In consequence of over-rapid industrial development, a large proportion of the people were no longer grouped about the great monasteries in the country, but had migrated into the towns. The majority of this new urban population were unskilled in labor

and without means of support. Crowded together in foul and filthy hovels, struggling to maintain themselves in ways unknown to their forefathers, these poor people lived in a dense slough of squalor, famine, and loathsome disease of which our vilest modern slums know nothing. But the civil authorities took no account of their wretched condition so long as they quietly rotted and died. And, what was far worse, they were deprived, to a great extent, of all spiritual aid. For they were now at a distance from their former teachers, the monks, and could no longer be reached by these latter. The old monastic system was adapted to deal with entirely different conditions of society from those which had now arisen but was not suited for the work that had to be done. The monasteries continued to fulfill their mission of affording silent solitude for prayer and study to those called to their peaceful cloister, but they had no effect upon the spiritual wants of the towns. Nor was this all. In the new towns there were few, if any, priests, and these few were frequently unable to cope with the difficulties of the situation. And what was the consequence? This. The people were almost without pastoral care, they languished for want of the Sacraments, they rarely heard a sermon, they had no schooling, and thus cut off from all spiritual influences, they drifted away from the practice of religion and through sheer ignorance had become indifferent. From these points of view, the medieval towns seemed to have presented an array of social problems even more difficult than those of the present day.

#### THE MEDIEVAL TOWNS

But the medieval towns apart, Western society as a whole was threatened by subtle and peculiar dangers as the thirteenth century dawned. There was not only deep popular misery and seething popular discontent; there was also a spirit of intellectual unrest abroad and with it went a spirit of religious unrest. This two-fold spirit found expression, on the one hand, in the daring philosophical speculations which were then current in the universities, and, on the other hand, in popular heresies, such as that of the Albigenses. Towards the second half of the twelfth century, the works of Aristotle had been brought to Paris. They had been rendered from Greek into Hebrew, from Hebrew into Arabic, and from Arabic into Latin. Philosophy generally had been enormously influenced by the specious and seductive interpretation of the Jewish and Moorish doctors of Spain who made their rendering of the old Grecian masters the medium of introducing Pantheism and Materialism into the schools. "The result was that the universities were being fed by a stream of waters poisoned at their source. This infected the most orthodox of professors and the most simple of students, and when they went back to their homes, or to some town or country benefice, their ideas went with them." The troubled condition of the religious atmosphere at this period expressed itself in those strange heresies of the Albigensian class, which were springing into life especially in the south of France and the north of Italy. Preachers of all sorts had sprung up like mushrooms, all along the main routes of the Western world, and fairly abounded in its cities. Some of these reformers announced revolutions which would end the reign of bishops and bring in the Kingdom of the Holy Ghost. Others declaimed against all ecclesiastical possessions and preached the need of a return to apostolic simplicity in religion. All these sectaries, heretical and otherwise, were at one in defying the authority of the Holy See. They called on the civil authorities to cleanse the Church of the corruption they denounced, and when these authorities refused to do so, they were attacked, in their turn, by the various sects. Unfortunately the feudal custom, by which kings and nobles claimed the right of naming the bishops and abbots, had opened the way for many abuses and often gave ecclesiastical power into unworthy hands. As a recent writer puts it, "even within the sacred precincts of the sanctuary and the cloister, there were grave scandals; worldly ideals were only too prevalent and that an ecclesiastic should engage in an eager quest for wealth, and luxury, and honors, was a phenomenon so ordinary as to seem almost a matter of course. The courtly prelate, the worldly churchman, the ambitious cleric, intriguing for place and power—these are types which were common enough at the beginning of the thirteenth century, so much so, indeed, as almost to set the fashion, and in the face of the gravest dangers to the Church from the inroads of heresy, the men who should have been her chief defenders were too often tarnished with those very vices which had given to the so-called reformers some color of an excuse for their revolt."

The dawn of the thirteenth century broke, therefore, over a world in which the souls of men, or, more properly, their hearts, were sorely troubled and jeopardized. Indeed, the peril seemed imminent that large numbers of persons would, before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality.



## THE COMING OF ST. DOMINIC

It was the great glory of St. Dominic that, through the mercy of God, he recognized the need of coping with this growing peril and that he could divine the proper methods for meeting this need with success. The providential ordering of the Saint's life had brought him into personal contact with the scientific unorthodoxy of the universities on the one hand, and with the popular heresies, which were then rife on every side, on the other, for he had attended a Spanish university affected by the influence of neighboring Moorish thought, and he had lived amongst the ignorant Albigenses of Languedoc. Thus, by the time he began his thirty-fifth year, Dominic had met with the direct teachers of the scientific and popular revolts which then menaced Western Christendom.

When St. Dominic found himself for the first time face to face with the combined force of both these movements, he felt his spirit stirred up within like another Paul. Looking around, he did not meet with what he sought for; there were plenty of monks, but however useful and venerable they might be as tillers of the soil and students of all the sciences, they were, nevertheless, only agglomerated hermits, severed from the world and shut up behind their high walls. There were no religious destined for the apostolic life of preaching. Then it was that Dominic began to see before him an ideal. It was at Montpellier where he met the legates of the Pope that this ideal may be said to have taken definite shape. He found the legates discouraged and despairing in the consciousness of failure to win back the heretics to the faith. Gazing at the rich robes of these courtly churchmen and remembering their luxurious habits, he concluded that a more Christlike apostolate might prevail where these had failed. He saw the need, therefore, of a band of itinerant preachers, patterned upon the teaching of the gospel, whose purpose would be to teach and to preach the truths of the Faith. They were to pass up and down through the towns and villages, mixing with the busy throngs of men and teaching the people the truths of Christianity. Unlike the monks and canons regular, they were to journey on foot, carrying neither purse nor script, but depending for hospitality upon those to whom they preached. In this way Dominic hoped to meet the heretics and the enemies of the Church on their own grounds, and at the same time to give believers a reason for their faith. It was not ungodliness, then, that Dominic in the first instance determined to fight with, but rather ignorance and error. These were to him the monster evils whose natural fruit was moral corruption. His aim, therefore, was to break the bread of sound doctrine to them that hungered after truth and to those whom error had led astray. He endeavored, by the simplest exposition of Catholic Faith, to restore orthodoxy by the gentle inflow of light; in other words, his one purpose was the popularizing of theology. By this means he hoped to stem the tide of heresy which had swept like great sea waves over the southern provinces of France. By no other way could he hope to keep the universities faithful to the Church.

This enterprise of St. Dominic was at once so bold and difficult that it needed every means that could be employed to secure its stability. Hence he began by enlisting the cooperation of some devout women. This was all the more needful inasmuch as the heretical leaders made great account of the cooperation of women and were bent upon winning them over. In their meetings, the feminine element was always large and became a powerful instrument in the propagation of the sect. In particular the heretics sought to get hold of the daughters of poor parents, to feed and clothe them and educate them in their tenets. To receive such children, communities of women had been formed and these communities were sown thickly over Languedoc at the outset of Dominic's preaching there, and in them the education and training of the girls committed to their care was carried on. The women who composed these communities were distinguished by a special dress and practiced the observances of the sect in all their severity. These communities kept up a correspondence with one another and were, like houses of the same religious order, a mutual support.

At the outset of his missions Dominic became interested in this propaganda and as the first fruits of his apostolate, so Blessed Jordan tells us, he converted and gathered together a number of these women. In order to preserve their faith from all antagonistic influences, he procured from the Bishop of Toulouse, the Church of Notre Dame de Prouille, and on the adjacent land he had a modest dwelling hastily built as a refuge for his first converts and this became the cradle of the future Dominican Order. Dominic wished to associate these women with the great work which, though ripening in his mind, had not yet blossomed into life, but the days when women might have the privilege of sharing in apostolic labors among the poor, the ignorant, and the suffering, were yet far off. Hence he formed these converts into a community of cloistered nuns to plead

for the world they had left and to do penance for it in a life hidden with Christ in God. Thus in 1206 the Second Order of St. Dominic, as it is now called, came into being, although in point of time it is the first of his three Orders since it antedated the foundation of the Friars Preacher by ten years. During this decade these eldest children of the great Dominican family labored by their prayers and penances for the birth of the Friars Preachers which took place, as we know, in 1216.

It was in Languedoc, then, that Dominic founded his Order. When he had formed around himself a small band of preachers, they traveled as Apostles of Truth from town to town, preaching the Gospel barefoot in absolute poverty. In an age when there was undoubtedly much wealth and a prevailing tone of worldliness in ecclesiastical circles, such a return to the Spirit of Christ was sufficient to arrest the thoughts and to arouse the interest of those to which Dominic appealed. The evident austerity of the new evangelist won them a ready hearing in most quarters. Besides, it was a novelty to the people to see men in the garb of religious, preaching in the public places. For be it remembered that preaching had hitherto been looked upon as primarily a function of the episcopate. The Bishops alone had the right to preach and priests who preached were simply their delegates. Thus the hierarchy and the work of preaching were inseparably united. The novelty, then, of St. Dominic's ideal consisted in the apparent disassociation of the work of preaching from the hierarchy by entrusting it as an ordinary thing to a body of religious. As a matter of fact, however, the office of preaching would still remain in his ideal attached to the hierarchy, since the new preachers would hold their mission dependently upon the Holy See, but they would no longer be restricted to one diocese as the delegates of a Bishop; their field of action would be coextensive with the world itself and with the authority of the Vicar of Christ.

The preaching of the Friars was an innovation, and the people, longing in general for religious instruction, flocked eagerly to nourish themselves with the Word of God, so that the Gospel took on a new life and called forth a new love. It was in this revival of preaching that the revival of religion began in the thirteenth century, and the preaching Friars of Dominic were the first harbingers of the new day. It has been said of Dominic, with pardonable warmth, that his apostolate put off the reformation for three centuries. However this may be, it is certain that he saved the west of Europe from becoming stamped after the image of the east. For when the Emperor, Frederick II, wished to plant Mohammedanism in Europe he found it had no root; the root had been cut off by St. Dominic.

#### THE PREACHING FRIARS

In founding the Order of Preachers, then, Dominic adopted as its special object the salvation of souls principally through the ministry of preaching. *Ordo Praedicatorum*—"Preaching Friars." Such was the name given to the new order of Innocent III and this has remained its official designation ever since. It is not only an order of Preachers therefore: it is also an order of Friars, and as such it differs widely from the earlier religious orders of the Monastic type. Now the difference between a monk and a friar is a very elementary distinction in medieval history, and no one who has failed to grasp it can really understand the ideal of St. Dominic. Some people talk of monks and friars as if they were convertible terms. The truth is that the difference between a monk and a friar is almost one of kind. The monk, as the word suggests, lives a retired life apart from the world, very much alone and given up to study, prayer, and Divine worship—in a word, the monk's is a contemplative life. Of course there is a vast difference between the monk who cleared the swamps in the sixth century, the missionary apostle of the ninth century, the feudal and ecclesiastical dignitary of the twelfth century, and the learned historian of the seventeenth century. But amidst all these epochs the monk remains essentially the contemplative, the man whose one immediate object is his own personal salvation. Not that he cares nothing for the salvation of others, but that he is not called upon by reason of his vocation to assist them in attaining it. The friar on the other hand, as the word again signifies, lives a social life among men and mixes with the world for the sake of the souls of others. The monk was supposed never to leave his cloister. The friar in the first instance, had no cloister to leave. Very beautifully is this expressed in a medieval Allegory written about 1227, in which a stranger meeting some friars by the way asked them where their cloister was. Whereupon they led him to the summit of a neighboring hill and showed him the wide world, saying: "This is our cloister." And so it was. For the friar in Dominic's ideal was an itinerant evangelist who came and went amongst those who had need of him. Wherever there were souls to be saved—that was the cloister of the friars and the scene of their

labors. The friars did not preach the gospel from monastic stalls, or with the careful irresponsibility of the enclosed student; they brought the gospel into the streets and the market places; they dwelt amongst the people and grappled with the evils of the system under which the people lived.

The monk, however with his vow of stability, was, so to say, tied down to his monastery. His chief duty, therefore, was to contribute to the well-ordered life of his monastery. Before all else he must chant the Divine Office in common with his brethren; his next duty was to labor for the spiritual and temporal welfare of his community. It was only indirectly through his monastery that the individual monk, generally speaking, acted upon the world at large. It was otherwise with the friar. His action upon the world at large was essentially individual and personal. There is, therefore, a very real distinction between the monk and the friar. In the one case the object arrived at is a perfect community; in the other a perfect individual. For whilst, as has just been said, the monk acts upon the world indirectly through his monastery, the proper action of the friar is directly personal. His influence is derived immediately from his personal conformity to the ideal of his order. And, as we have seen, the ideal which Dominic set before him was to found an order of friars whose whole purpose would be to preach and to teach. This ideal is thoroughly safeguarded by the organization of the Order. A friar preacher may not do the things that will hinder preaching, and he must do all the things that will foster preaching. Thus he need not labor with his hands. Up to Dominic's time, manual labor had jealously preserved in all the religious Orders as being a traditional element in the religious life. The Dominicans were the first to abandon manual labor and to leave it to the lay brothers in order that the other friars might be free for studies and preaching. On the other hand, the Order of Preachers was the first religious Order to join study to the religious life, as their fifth Master General, the Venerable Humbert, reminds us. Of course, other religious bodies before them had devoted themselves to study and it is to the labors of the monks of the West, and particularly those of St. Benedict, that we owe most of the history of Europe, the preservation of the classics, of books of doctrine patristical and theological, the beginnings of education, the early arts, and the rudimentary sciences. It is, however, with the Order of Preachers that we are now concerned and the point immediately before us, is this, that no other Order had made study and intellectual pursuits the primary object of its religious establishment. St. Dominic had a consuming zeal for study because he knew that study alone could make a real preacher, and that the axiom is true in the spiritual and moral, as well as in the physical world: *Prius est lucere quam illuminare*—"we must receive light before we can diffuse it." What a Friar Preacher must do, therefore, was to study and to preach. To study that he might preach from the fruits of his study. He must draw from study, which for him was to take the place of manual labor, what he afterwards was to give to others.

*Tradere aliis contemplata.* Such is the definition given by St. Thomas of Dominican work, and it implies that in order to preach and to teach, the friar must first have retired into union with God. Contemplation and action, then, are interwoven in the Dominican ideal and inseparable. Now the important thing to note about this is that although the ideal of St. Dominic embodied a new concept of the religious life, in so far as it broke away from the earlier type of cloistered religious living apart from the world, St. Dominic never separated the contemplative from the active life. He aimed rather at a fruitful combination of both these elements by making contemplation the principle of activity. If, then, we compare the monk to Mary sitting at our Lord's feet, and the layman to Martha busy about many things, the friar, in Dominic's ideal, combines the offices of both. Basing his rule of life, therefore, on the monastic traditions of centuries, Dominic gathered together from his spiritual experience of the past the essential elements of the contemplative life, and at the same time undertook an apostolic work of preaching which was destined to develop in the most various ways.

Like the monastic orders, properly so-called, he adopted the Divine Office with its purest traditions and the various rights and ceremonies of the choir in their full splendor. Indeed, the Dominicans are traditionally amongst the Orders most devoted to the ritual of the Church. Dominic also took over the monastic tradition and that of the Canons Regular as regards penitential observances. Undoubtedly, Dominic esteemed penance for its own sake and he knew its value as a preparation for the apostolate of preaching, but he wished over and above this to meet the heretics on their own ground. And he had had occasion to note how the peculiar force of the Albigensian heretics was drawn from the fact that they were often led by men with great personal austerity. But these penitential exercises, like the rest of the monastic observances which he adopted, were

merely ordained to encourage and ensure the attainment of truth, and truth once apprehended must be preached. The Dominican spirit, then, is definitely one which is always pursuing truth, human no less than divine, by means of study and austerity. It is the intellectual ideal reached by the double path of knowledge and asceticism.

If to Dominic we owe this characteristic ideal, it is also to him that we owe its not less characteristic expression through the organization of his Order. In the Dominican constitutions we see the impress of the mighty and often masterful personality of Dominic who was not only a great saint, but also a constructive statesman, whose imperial spirit of government, as Cardinal Newman calls it, is evident throughout the whole organization of his Order. Indeed, one hardly knows which to admire the most in Dominic, the loftiness and breadth of his ideal, or the tact and prudence with which he labored for its realization. He knew how to weld together the different elements of her work. He also knew that heroism is not a law of our nature and that works which are to last have to be based on quite different principles. And here I would point out another novel feature which stands out in his rule and which is quite peculiar to his Order, namely: the principle of dispensation. At the head of the constitutions, the principle of dispensation appears jointly with the very definition in the Order's purpose, and is placed before the text of the laws to show that it controls and tempers their application—a thing quite unknown under that form in the older religious rules. This system of dispensation, properly understood, may be called truly the masterpiece of Dominican legislation. It has, in a great degree, enabled the Order to bend itself to new needs and to preserve its unity. It is also a perfect instrument of the ascetic spirit entailing, as it does, a surrender at all times of small views and low aims.

This consideration leads us to another point in regard to the Dominican ideal, which is of utmost importance to note, namely: that the organization of the Order is so devised as to safeguard the observance of the rule which is the common bond of unity, whilst at the same time it allows great personal initiative amongst its members. There are Orders in the Church in which this individualism of action, though not altogether suppressed, is, nevertheless, confined within certain very definite grooves directed to the special object for which the Order is founded, and the strength of these Orders lies in their ability to mould their members according to a given pattern and to keep their energies directed to the attainment of certain specific ends. To different apostles, different spirits. As a general principle, the Dominican spirit is averse to making all men run the same way. Except in a very wide sense, which we may call the salvation of souls by the preaching of truth, the Dominican Order has no specific ends and its strength lies in its adaptability to all religious needs and in the freedom it allows its members to develop their natural gifts instead of driving them in flocks along a few particular grooves of thought or action not congenial to their dispositions. Indeed, much of the effectiveness of the Dominican Order has come from the individualism of character which it has fostered amongst its members, and the Order has attained its highest glories when this individualism has been most evident. In proof of this, let it suffice to recall the wonderful freedom and individualism in the lives of the Dominican saints.

#### THE ORGANIZATION OF THE ORDER

Now the organization of religious life under a particular rule is intended, of course, to make concrete the evangelical councils left by Our Blessed Lord, but, because each Order has its own way of doing this, the danger is lest the members of any of them should harden down into a single type. Happily, the Dominican Saints have no such failing. They have, it is true, a family likeness, clothed in the same habit, vowed to the same rule, living the same life, formed to the same spirit, yet how different they are, one from another—St. Dominic, St. Thomas, St. Hyacinth, St. Peter Martyr, St. Lewis Bertrand, St. Antoninus, St. Raymond of Pennafort, St. Vincent Ferrer, St. Rose of Lima, St. Pius, St. Catherine of Siena, and St. Catherine de Ricci: all these were true Dominicans, loyal children of St. Dominic, chivalrous followers of his rule, earnest and fervent exponents of his spirit; and yet in what different ways, for how varied was their work, how different their sphere of action, how distinct in time and place, their apostolate. This is an illustration of the adaptability of the Dominican rule to the various needs and characters of men and of the freedom of the Dominican spirit, admitting, as it does, all varieties and even opposites of goodness. Indeed, it has been well said that were a text to be chosen which should include St. Dominic's favorite ideas, nothing could be more appropriate than the words of our Lord set down by St. John: "The Truth shall make you free." The children of St. Dominic have ever

aimed at Truth and have thus achieved freedom. It is the very beauty of their Order that, like the Church of God, it is *circumdatus varietate* and that beauty and variety would be lost if all were cut down to one level or cast in the same mold. If, however, one must needs find some common principle of perfection in such distinct patterns of holiness as we find amongst the Dominican Saints, we should say that they are all wonderfully natural in their goodness. There is no artificial attempt to form themselves on particular lines, to discipline souls by special methods of prayer, to follow any one book on the soul's development. It is all perfectly spontaneous like a plant breaking into blossom. Wherefore, Dominican holiness has been likened to the architecture that flourished when the Order began its course, joyous and unrestrained, training its supports with flowers, springing from the earth as though it were part of the earth, pointing upwards as though it were part of heaven.

It is characteristic of Dominican sanctity that its Saints attained holiness in the pursuit or promotion of learning, administration, foreign missions, the papacy, the cardinalate, and the episcopate. No other Order has such a number of beatified and canonized professors, and at their head stands the Angel of the Schools, St. Thomas, the most learned of all the saints and the most saintly of all the learned.

#### THE DOMINICAN SAINTS

Among the Dominican Saints in general, there is a predominance of the intellectual over the emotional qualities. Their mystical life is more subjective than objective, and asceticism plays a strong part in their holiness. Mystic states with the phenomena which accompany them were ordinary especially in the monasteries of nuns an extraordinary number of whom received the Stigmata of the Passion—a fact which suggests to us what was the principle subject of all their meditation, namely: the sufferings of Christ. For the rest the saints and blessed of the Dominican Order have formed one long unbroken procession throughout the past seven hundred years, succeeding each other from generation to generation like the fair flowers of a southern clime that knows no winter, and in whose sunlight the beautiful buds of promise are evermore opening by the side of the golden fruit.

Since in the ideal of St. Dominic, action is wedded to contemplation, it is not surprising to find that the union of this double spirit tended to create a sort of dualism in the interior life of the Order. This dualism produced on the one side, great apostles and doctors, and on the other, great ascetics and mystics. Of the apostles and doctors of the Order it is unnecessary to speak. Their pageant, which has filled the stage of history for seven centuries, has been dealt with by the preceding preachers. If we turn, therefore, from the apostles and doctors of the Order to its mystics and ascetics, we shall find that it has produced some of the brightest names in the whole history of mysticism and asceticism. There is, first of all, the great German school which began in the fourteenth century under Meister Eckhart and in which souls so utterly different as Blessed Henry Suso and John Tauler found themselves at home: one the poet of the movement, so child-like, so severe, so full of clinging affection; the other, its preacher, so clear, so completely opposed to every form of exaggeration. The teaching of these German mystics, as they are called, was developed chiefly by means of sermons and brought about a wonderful upgrowth of mystical literature and life. Some of the works which this movement produced still enjoy undiminished popularity, a case in point being the "Booklet of Eternal Wisdom," by Blessed Henry Suso, which is deserving of special mention, not only as a religious and literary masterpiece, but also because of its highly practical value.

#### THE SECOND ORDER OF DOMINICAN NUNS

The Second Order of St. Dominic, in the thirteenth and fourteenth centuries, likewise witnessed the development of an intense mystical life. Some of its monasteries in Germany and Switzerland became so many centers of mysticism where in the solitude of the cloister, the nuns penetrated the depths of the science of love with an intuition all their own. This Second Order of St. Dominic has been essentially contemplative since the days of St. Dominic who used to call its members the "Sisters Preachers," because by their prayers and their penances they contributed to the success of the labors of the Friars Preachers and so to the salvation of souls. A delicate fragrance seems to surround the whole history of these cloistered "preachers" of the Order whose pure pale hands are now, as ever, uplifted in prayer for the world which knows them not. Who can tell of the power that has gone forth during these last seven centuries from all those hidden lives? Only the next world will reveal all their beauty. Here

we can catch but a glimpse of it in the case of St. Agnes of Monte Pulciano, and others from whose lives the veil has been withdrawn, as it were, in connection with their canonization.

It was particularly on Italian soil and among Italian women that feminine mysticism developed with the Dominicans, and this development associates itself especially with St. Catherine of Siena who far surpasses all the rest in beauty of expression and depth of thought. With all her mystical elevations she kept intimately in touch with the world and turned from ecstatic contemplation to give practical direction concerning every-day affairs. The smallest concerns of her friends engaged her attention no less than the great mutations of Church and State, and were not regarded by her as important or to be neglected, but rather to be dealt with with the homely common sense and simple humor that are hers. It would probably not be inaccurate to say that Catherine was the greatest figure in the second half of the fourteenth century. Her short, beautiful, but tremendously effective life left its impress upon both the literature and life of the Church for ages to come, because she solved for Italy, and indeed for all Christendom, the most difficult and tragic question of her time. There are few finer pages in history than those which record how Catherine alone and single-handed broke the thralls that fettered the Popes to Avignon and gave them the freedom of their own Eternal City. In all this Catherine proved herself the faithful heiress of Dominic's ideals. No one else, perhaps, amongst all his children, appears to have caught the spirit of the Dominican Order more completely than she did, and in that spirit she threw around the weak things of the world an ineffable charm such as women alone, once formed to personal holiness, can impart to religious or civic heroism. The influence of Catherine, which was almost universal among the women mystics of her age, profoundly colored the lives of a number of Dominicans, notably Blessed Colomba of Rieti, Blessed Osanna of Mantua, and Blessed Lucy of Narni—all of them Dominican Tertiaries like herself.

It is noteworthy that the greatest number of Dominican Saints were not cloistered nuns nor friars, but Tertiaries living in the world, actively engaged in it, mixed up with its interests, praying in the public churches, and without any of the advantages of the religious enclosure. In this Third Order, St. Dominic, as is known, enlisted active cooperation of persons outside the cloister. Its aim was to defend the Church and her members from the violence of the heretics. The idea of such a body seems to have first suggested itself to the mind of St. Dominic during his early labors in Languedoc. In its origin this militia was essentially military, but when the spirit and needs of society changed the duties of penance and charity were substituted for those military service and the militia changed its name to that of "The Third Order of Penance of St. Dominic." In thus bridging the gulf that had existed or that was supposed to exist between the cloister and the hearth, this Third Order brought spiritual ideals nearer to the laity, realized the counsels of perfection amidst the business of the day and thus fertilized the social life with the sweetest and simplest instincts of mankind. The lives of the numerous Dominican saints who belonged to this Third Order are a perpetual witness to us that no path of life is so busy or so beset with cares but that God's grace may not cover it with the very choicest beauty of holiness.

#### THE THIRD ORDER OF ST. DOMINIC

The Third Order, therefore, was intended in the first instance for souls like St. Catherine of Siena and St. Rose of Lima, who had no convent home. However, by degrees, it assumed more and more of the religious character, particularly after St. Catherine had, by her example, given a new shape to the Order. The transition from this Third Order Secular, as we now call it, to the actual conventual life and the rules of religion was easy. In course of time Tertiaries began to gather into regular communities which only differed by the nature of their engagements from those of the First and Second Orders. Of this latter class of Tertiaries was St. Catherine de Ricci, whose community was particularly interesting on account of its association with Savonarola. The actual work of these communities of the Third Order Regular at the present time includes, as we know, the education of children of all classes, the instruction of converts, and the care of the sick and infirm, but has found its widest field in the education of the young. Coming forth from the cloister into the world, but still not of the world, these devoted daughters of St. Dominic have sanctified and elevated all those varied activities which have, as their aim, the relief of human suffering and the dispelling of that ignorance which is an obstacle to salvation. The wonderful upgrowth amongst us in recent years of this the youngest branch of the grand old Dominican Order is

surely not the least of the glories of this, the Seventh Centenary of the Order, because in it we come back to the active life still informed by contemplation and we see a still further vindication of what may be called the primary Dominican ideal, namely: that the walks of prayer are not incompatible with the exercise of active charity and labor for souls but that a union of both is possible which more nearly fulfills our conception of the Imitation of Christ than the separate perfection of either.

The rule of St. Dominic embodies indeed a glorious ideal and has exercised an all-pervading influence not only upon the religious state and the spiritual life of the Church, but upon the whole civilized world. The adaptability of the Dominican Rule and Spirit to the many and various needs of the Christian and religious world need not be dealt with here. It is true, of course, that the religious problems which we have to face today are not identical with those which confronted St. Dominic and St. Thomas in the days of their flesh, but they are closely allied. And, even it is said of the teaching of St. Thomas that it is *aptissima ad omnium temporum errores pervincendos*, "always equal to the refutation of errors in all times," so we may say of the Dominican rule which he followed that though old it is ever new, and suited to times and places which, when it was drawn up, were not even in contemplation.

Among the marked and abiding blessings which St. Dominic left as a domestic heirloom to his Order, we must assuredly reckon a truly Catholic spirit of universal charity. Perhaps one of the most signal instances of this is the general helpful attitude of the Dominicans toward other religious bodies in the Church. It would be most interesting, did time permit, to point out the assistance rendered by the Sons of St. Dominic in connection with the foundation of the Order of Mercy, the Servites, the Bridgetines, the Oratorians, the Jesuits, the Passionists, the Barnabites and the Redemptorists, as well as to trace the influence of the Dominicans in relation to the reforms of St. Theresa, the reformation of the Beguinages, the revival of the Order of Grandmont, and the conversion of the Nestorian monks of St. Basil. Were this possible we should find that there are few institutions of the regular clergy which have come into existence since the days of St. Dominic that have not experienced the fraternal influence of his Order.

And now this being so, it seems desirable to add a few words in conclusion as to the relations between St. Dominic and St. Francis. Doubtless there are many points of contact between the two founders. Both had opened their apostolic career by a pilgrimage to Rome; both had returned thither to obtain the approval of their Orders. Innocent III had repulsed them both, then on reconsideration had simultaneously blessed their undertakings. Both had laid the foundations of their institutions almost at the same time, the one at the Foot of the Appenines, the other at the foot of the Pyrenees; for both an ancient sanctuary dedicated to the Mother of God, Our Lady of Prouille and our Lady of the Angels, had been the cradle of their Orders and the cornerstone of their edifices. Both embraced all ages and all conditions in their zeal and united three militias under one standard. The same Cardinal, Ugo, was protector of both the infant Orders; the same Pope, Honorius III, confirmed them by Apostolic Bulls; another Pope, Gregory IX, inscribed the two founders in the calendar of saints. But if the two Orders have in some respects and in course of time acquired a marked similarity as regards externals, we must not forget that the original ideal of their founders was quite distinct, if not as regards the object they had in view at least as regards the means of its attainment.

#### ST. DOMINIC AND ST. FRANCIS

From the beginning the two great founders were set apart by personal characteristics even as their common work and their kindred influences would keep an individual a distinctive character through all their after ministry. St. Dominic was twelve years older than St. Francis, and a Castilian, not an Umbrian. It is well to recall this fact because the difference in the ages and nationalities of the two saints, who began their life's work almost simultaneously, goes far to explain the divergencies in their methods and spirit. St. Dominic, like his younger contemporary, took from his race and nurture elements and powers which shaped and strongly ruled his character and career. The grave Spanish noble and the lighthearted Italian townsman were, however, both inspired with the same fundamental idea, namely, the regeneration of a degenerate state of society. Both set before them the Gospel as the transcendent law of life, and the deepest conviction of both was that in the Imitation of Christ, and in obedience to his commands, lay the central hope of redress and redemption for a suffering humanity. The intrinsic difference between the two men was this, that with Dominican truth was



the highest love, whereas with Francis love was the highest truth. It was not so much with the idea of defending the faith that St. Francis and his companions went forth to preach, but rather out of a personal regard for the souls of men. This does not mean, of course, that the Dominicans were not moved by a love of souls or that the Franciscans did not defend the faith, but that whereas the primary object of the one was to maintain the purity of Catholic Dogma against the intellectual errors of the day, the primary object of the other was to win souls themselves. Hence the preaching of St. Francis was essentially moral, not theological, still less intellectual. The absence of anything like dogma in the sermons of the early followers of St. Francis was their chief characteristic. And in this they differed from the disciples of St. Dominic. From the outset the preaching of the Dominicans was essentially doctrinal and in defense of the faith. They aimed indeed at producing the love of God in men's souls, but by first convincing their intellects.

None the less the two Orders were destined to interpenetrate and influence each other. It is common to say that the practice of poverty was afterthought with the Dominicans and that it was borrowed from St. Francis. In point of fact poverty is as original with the Dominicans as with the Franciscans, only Dominic reached the practice of poverty by a different road from that which Francis had followed. Whereas St. Francis vowed himself to a life of poverty in order that he might thus more closely imitate the example of his Divine Master, St. Dominic chose poverty, as a matter of personal austerity and that he might be the more free for study, and thereby for preaching, and thereby for the salvation of others. Although the Rule of Poverty was not formally adopted by the Dominican Order till 1220, yet it had been practiced by Dominic and his companions from the very outset of their preaching in Languedoc. That was the beginning of the poverty announced by the Preaching Friars; it was not copied from the Franciscans and was due to a quite different impulse.

On the other hand it seems certain that the example of the Dominicans led to the first formation of theological studies amongst the Franciscans. Study was original and essential to the Dominicans; it was an after-thought with the Franciscans, and the reorganization of the Franciscan Order in 1239 owed much of the framework to Dominic. Therefore, in regard to studies as well as in their organization, the Franciscans must be reckoned the debtors and disciples of the Dominicans. One word more and I have done. When in 1215 St. Dominic went to Rome to seek the approval of his Order, he met there St. Francis, who had gone to the Eternal City on a like mission. Hastening to Francis, Dominic embraced him and exclaimed: "Francis, you are my companion, let us labor together; let us remain united and no one shall be able to prevail against us." Andrea Della Robbia has made that embrace of the two saints the subject of one of his masterpieces, but as one gazes upon it, remembering the after history of the two Orders, one's thoughts are carried beyond the personal incident, and we are reminded that the friendship which united the two saints still survives in the hearts of their children. It is true that in after times actual honest discord showed itself in the relations between the disciples of Dominic and those of Francis. This discord, however, was due for the most part to the contentions of the Thomists and Scotists. And we do well to remember that the differences between these two great schools of thought, however little interest they may have for most people nowadays, served the useful purpose of maintaining intellectual life at a time when there seemed a possibility of dead level and of stagnation. However, I am not going to enter upon this dangerous ground. My only desire is to protest against the tendency of certain modern writers who are fain to make the most of these open antagonisms between the two Orders, quite ignoring the many instances showing their fraternal regard for each other, side by side with these instances of dissension. But apart from these pointed disputes, which generally ended in further protestations of friendship, the greater spirits amongst the Dominicans and the Franciscans always remembered the founders' friendship and were true to it. That friendship has, moreover, passed into their respective liturgies and even into the traditions of their community life. In making St. Bonaventure sing the praises of St. Dominic and in leaving St. Thomas to pronounce the panegyric of St. Francis, Dante is but following what was already the established rule of the two Orders—the Franciscans preaching on St. Dominic in the Dominican churches, and the Dominicans exalting St. Francis at those of the Franciscans, on the respective feasts of the two founders. And it is doubtless in accordance with this time-honored usage that a Franciscan happens to be preaching here today. May this celebration, then, form a new link in the old chain which has so long bound together the twin Orders of the Preachers and the Minors, and may each of their successive anniversaries as it comes find them still more closely united in Christ our Lord through Dominic and Francis.



A civic celebration took place at Poli's Theatre in the afternoon. Hon. John J. Fitzgerald, M.C., of New York, was chairman. The speakers were Hon. William J. Kearns, of Newark, N. J., who had as his subject "The Catholicity of Dominican Activity;" Hon. Charles J. Bonaparte, of Baltimore, Md., who spoke on "The World of St. Dominic and the World of Today;" and Hon. W. Bourke Cochran, of New York, who had as his topic, "Representative Institutions—One of St. Dominic's Contributions to Civilization."

At the various exercises there were present two cardinals, fifteen bishops, about fifty monsignori, twelve provincials and about three hundred representatives of religious orders.

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## THE CENTENARY OF THE OBLATES AND THE DEDICATION OF THE OBLATE HOUSE OF STUDIES

The solemn dedication of the Oblate House of Studies at the Catholic University of America took place on November 16, 1916, with imposing ceremonies. His Eminence, Cardinal Gibbons, Chancellor of the University, dedicated the fine granite building. The Assistants at the Cardinal's throne were the Very Revs. Anselm Kennedy, O.F.M., E. G. Fitzgerald, O.P., and Francis Barnum, S.J. The Right Rev. Thomas J. Shahan, D.D., Rector of the University was Celebrant of the Mass. Rev. Bernard McKenna, S.T.L., was the Assistant Priest. The Very Rev. George A. Dougherty, S.T.D., Vice-Rector of the University, was Master of Ceremonies. Among those present were:

Right Reverends Thomas J. Shahan, D.D., Rector of Catholic University; Michael F. Fallon, O.M.I., D.D., London, Ont.; Edward P. Allen, D.D., Mobile, Ala.; D. J. O'Connell, D.D., Richmond, Va.; Michael J. O'Brien, D.D., Peterboro, Ont.

Right Reverends Henry Drumgoole, LL.D., St. Charles' Seminary, Overbrook, Pa.; E. J. McGolrick, Brooklyn, N. Y.; Maurice Hassett, D.D., V.G., Harrisburg, Pa.

The Very Reverend J. H. Hughes, C.S.P., Superior General of the Paulist Fathers.

The Very Reverends E. Dyer, S.S., D.D., Baltimore, Md.; Anselm Kennedy, O.F.M., Buffalo, N. Y.; R. Meagher, O.P., New York City; N. J. Murphy, O.S.A., Villanova, Pa.; P. McHale, C.M., Philadelphia, Pa.; C. Lee, C.P., West Hoboken, N. J.; H. Grandin, O.M.I., Alberta, Edmonton; A. Antoine, O.M.I., Southern Province of U. S. A.; J. Welch, O.M.I., British Columbia; T. W. Smith, O.M.I., D.D., Northern Province of U. S. A.

The Very Reverends John F. Fenlon, S.S., Divinity College; D. J. Kennedy, O.P., S.T.D.; J. J. Griffin, Ph.D.; C. F. Aiken, S.T.D.; A. A. Vaschal, Ph.D.; J. M. Hayes, Sisters College; Mr. Thomas C. Carrigan, Ph.D., LL.D.

The Very Reverends James A. Walsh, M. Ap., Maryknoll Seminary, Ossining, N. Y.; M. A. Drennan, C.M., Niagara University, N. Y.; Edward G. Dohan, O.S.A., Villanova, Pa.; James A. Burns, C.S.C., Holy Cross

College, Brookland, D. C.; Robert Skinner, C.S.P., St. Paul's College, Brookland, D. C.; G. Schilling, O.F.M., College of the Holy Land, Brookland, D. C.; P. J. O'Callaghan, C.S.P., Rector of Apostolic Mission House, Brookland, D. C.; Paul R. Conniff, S.J., Gonzaga College, Washington, D. C.

Rev. Bro. Paul, C.F.X., St. Mary's School, Baltimore, Md.

The Reverends R. Neagle, Malden, Mass.; M. Whelan, Ottawa, Canada; D. J. Downey, Windsor, Ont.; J. H. Carroll, Wallingford, Conn.; P. M. Whelan, Ambler, Pa.; J. Hickey, Beachmont, Mass.; W. H. McDonough, Boston, Mass.; J. J. Farrell, Worcester, Mass.; W. J. Lee, Corning, N. Y.; F. F. Moran, Cleveland, Ohio; J. S. Smith, Cleveland, Ohio; J. H. Cassidy, Washington, D. C.; J. McShane, O.S.A., Atlantic City, N. J.; John McNicholas, O.P., New York City; John Hinch, O.P., Washington, D. C.; Paschal Robinson, O.F.M., Washington, D. C.; Jaime Maria de la Cot, O.M.Cap., Barcelona, Spain; Jose Maria de Jesus, Brookland, D. C.; John C. Reville, S.J., America Press, New York City; James Butsch, S.S.J., Baltimore, Md.; Rev. Bro. Gregory, O.P., Washington, D. C.; Rev. Bro. Matthew, O.P., Washington, D. C.; E. J. Strauss, O.M.I., D.D., Washington, D. C.; J. Dalpé, O.M.I., Ottawa, Canada; R. M. Barrett, O.M.I., Tewksbury, Mass.; E. J. Fox, O.M.I., Tewksbury, Mass.; C. J. Fallon, O.M.I., Tewksbury, Mass.; J. H. Racette, O.M.I., Lowell, Mass.; L. Lamothe, O.M.I., Lowell, Mass.; J. P. Flynn, O.M.I., Lowell, Mass.; W. J. Kirwin, O.M.I., Buffalo, N. Y.; C. J. McCarthy, O.M.I., Buffalo, N. Y.; J. M. McRory, O.M.I., Buffalo, N. Y.; J. H. Quinn, O.M.I., San Antonio, Tex.; E. J. Cornell, O.M.I., Ottawa, Canada; V. Jodoin, O.M.I., Lachine, P. Q.; J. E. Emery, O.M.I., Clyde, Kans.; J. A. Sirois, O.M.I., Plattsburg, N. Y.; L. Tighe, O.M.I., Lowell, Mass.; J. A. Poli, O.M.I., Washington, D. C.; J. H. Sherry, O.M.I., Washington, D. C.; W. Plaisance, O.M.I., Washington, D. C.; A. McDermott, O.M.I., Washington, D. C.; J. O. Plourde, O.M.I., Winnipeg, Canada; Rev. Sr. M. Augustine, Superior of the Grey Nuns, Lowell, Mass.; Rev. Sr. M. Thecla, Lowell, Mass.

Congressman Charles Bennett Smith, Buffalo, N. Y.; T. V. Ray, Buffalo, N. Y.; Mrs. W. O'Brian, Buffalo, N. Y.; T. F. McDonnell, Buffalo, N. Y.; J. S. McDonnell, Buffalo, N. Y.; Mrs. Catherine Fitzpatrick, Buffalo, N. Y.; Mrs. W. Robbins, Buffalo, N. Y.; Miss K. Smith, Ottawa, Canada; Miss Elizabeth Wade, Ottawa, Canada; Mrs. Rose Scherer, Georgetown, D. C.; Mrs. Owen J. Scharke, Georgetown, D. C.; J. C. Robertson, Washington, D. C.; Dr. and Mrs. A. J. Pistor, Washington, D. C.; Miss Hilda Higgins, Washington, D. C.; T. L. Costigan, Washington, D. C.; Mrs. John Commack, Washington, D. C.; Mrs. A. S. Parker, Washington, D. C.; Mrs. J. Murphy, Washington, D. C.; J. L. Parkhill, Washington, D. C.; P. J. Clarke, Washington, D. C.; T. H. Towner, M.D., Washington, D. C.; P. J. Haltigan, Washington, D. C.; Mr. and Mrs. George H. Harrigan, Lowell, Mass.; Mrs. James W. McKenna, Lowell, Mass.; Mr. and Mrs. Henry L. Rourke, Lowell, Mass.; Miss M. O'Connell, Lowell, Mass.; Miss M. A. Tighe, Lowell, Mass.; J. B. O'Connor, M.D., Lowell, Mass.; J. P. Mahoney, Lowell, Mass.; Miss K. O'Connell, Lowell, Mass.; Miss A. McGrail, Lowell, Mass.; Miss A. Clark, Lowell, Mass.; Miss E. Rourke, Lowell, Mass.; Miss A. Connelly, Jamaica Plain, Mass.;

M. H. Higgins, Madison, Wis.; Mrs. J. B. Carroll, Springfield, Mass.; Miss Marie A. Hickey, Beachmont, Mass.; Mrs. C. Burns, Louisville, Ky.; Miss E. Allen, Washington, D. C.

The sermon was delivered by the Right Rev. M. F. Fallon, O.M.I., D.D., Bishop of London, Ontario.

*"Evangelizare pauperibus misit me."*

*"To preach the gospel to the poor He hath sent me." Luke IV, 18.*

*"Pauperes evangelizantur."*

*"The poor have the gospel preached to them." Matt. XI, 5.*

My Dear Brethren:

The great works of God have a humble beginning; their growth is noiseless. Silently above the horizon steals the first streak of dawn; silently it develops into the glory of the noon-day sun. Humbly the tiny rivulet issues from the crevice in the mountain side, unnoticed it increases until it empties its majestic volume into the bosom of the ocean. Noiselessly the tender blade of corn pushes its way through the earth in the springtime; unobtrusive, though glorious, is the rich harvest of the mellow autumn.

As in the world of nature so in the world of grace. The supremest triumphs of God's infinite goodness are hidden from the world; the ultimate aim of the Redemption is accomplished in the intimate secrecy of the individual soul; the interior temple not built by hands surpasses by far the grandest achievements of external structure; the tiniest infant in the cradle, the meanest beggar at the street corner, the humblest laborer in the trench are objects of infinitely more importance in the eyes of God and of right-thinking men, than all the material wealth and power that enrich the bowels of the earth and the nations of the world. Not her achievements in external history, nor her influence on education and civilization, nor her contribution to art and science—much as they may entrance and capture the imagination—constitute the essential and ultimate object of the Holy Church of Jesus Christ; the sanctification and eternal salvation of the personal soul is her true and final ideal.

#### FATHER DE MAZENOD FOUNDER OF THE OBLATES OF MARY

On August 1, 1782, a child was born at Aix-en-Provence, in France, who was destined to exemplify in a supreme degree in his life and works these fundamental truths. Sprung from a noble family, and nurtured in care and comfort if not in luxury, he found himself at the early age of nine years a victim of the excesses of the French Revolution. After an exile of eleven years spent in Italy, he returned to his native land in 1802, at the very height of the power and glory of the great Napoleon. His birth, his talents, his education and his family influence gave promise of a distinguished career in any profession in which he might choose to serve the State. But, closing his eyes and steeling his heart against all the allurements of the world, facing bravely the extinction of his family name of which he was the last male representative, he entered the Seminary of St. Sulpice at Paris, and in 1811 at the age of 29 years he was ordained a priest of the living God.

For almost five years he gave himself with unbroken and unbounded devotion to the spiritual service of the poorest and most abandoned souls. In the hidden byways he sought out the wretched; criminals in prisons were his companions; the most sorely afflicted received his tenderest care; he soothed with divinest consolation the last moments of convicts on the scaffold. Everywhere and by everybody the young Abbé Charles Joseph Eugene De Mazenod, was loved for his zeal and charity, and venerated for his personal saintliness. But the merciful Providence of God had wider designs upon the destiny of this young apostolic priest. Towards the end of 1815, as a result of his devoted administrations amongst the plague-stricken prisoners of war, he fell a victim himself to the dread malady, and very soon the news spread broadcast through the city of Aix that the zealous Father De Mazenod was at death's door. The last sacraments had been administered; he had sunk into unconsciousness; and it seemed as if his passing was at hand. Devout prayers were offered up to Heaven for his recovery and the plans of the Almighty in his regard were not to be denied. Restored to health and priestly activity, he felt himself more than ever called to work for the glory of God and the salvation of souls; and it was at this time that the inspiration came to him to establish a community, the organization of which should make sure the successful accomplishment of the holy work so dear to his heart. Casting around about him for

companions, his glance fell upon a young priest of great piety, rare prudence, deep learning and profound modesty. In him he seemed to see the first associate in his undertakings. On October 9, 1815, he sent to Father Tempier an invitation full of burning zeal and unquenchable thirst for the salvation of souls. The invitation was not unheeded. There passed between these two great-hearted priests a series of letters, the reading of which indicates the spirit and principles that were to inform and direct the religious family they hoped to establish.

On an occasion, such as the present, the formal dedication of this new House of Studies, it is but fitting that these letters should be heard in the halls of this institution. Here, today, the sons of De Mazenod are entering upon a new era of activity. They must revere and be powerfully influenced by the spirit that breathes in the early correspondence of the great founder of their religious family. Their success here will depend upon the closeness of their obedience to his holy maxims, and upon the perfection with which they realize his spiritual aims.

On October 9, 1815, Father De Mazenod wrote to Father Tempier:

"My Dear Friend:

"Read this letter at the foot of your Crucifix, with the intention of listening to the voice of God alone, and of considering only what the interests of His glory, and the salvation of souls, demand of you. Impose silence in your soul on all cravings of the natural man for the goods of this life; renounce all seeking for your own ease and convenience; reflect seriously on the spiritual destitution of our poor, especially in rural districts; consider how great the number of those is, who have already fallen away from the Faith, and what multitudes are now exposed to a like danger. Irreligion and apostasy are making a frightful havoc of souls in our midst, and little is being done to hinder the progress of such evils. Question your own heart, and ask yourself what sacrifice are you prepared to make, in order to take your part in the remedying of these disasters, and then answer my letter without delay.

"In truth, my dear friend, and I will speak to you plainly, you are necessary for the work which I feel the Lord has inspired me to undertake. The Head of the Church is firmly of the opinion, that in the present deplorable state of France, missions alone can bring the people to the Faith which they have actually abandoned. I am profoundly convinced, that in missions lies the remedy for this deplorable state of things. Full of this conviction, and placing entire reliance on God, I have undertaken to found in this diocese a house of missionaries, who, giving the example of truly sacerdotal spirit, will endeavor unceasingly to destroy the empire of Satan, and draw souls to God, by their labors amongst the poor, especially in rural districts. We shall live together in a house which I have purchased, according to a rule which we shall unanimously adopt. We shall be happy in this holy society, which will have but one heart and one soul. One part of the year will be employed in the conversion of souls, and the other in retreat, study, and our own sanctification. I shall say no more to you about it just now. This is enough to give you a foretaste of the spiritual pleasures we shall enjoy together. When I receive your reply, I will give you all the details you may wish for. But in the meantime, my dear friend, I would entreat you not to hesitate about taking part in this good work, which is one of the greatest we could undertake for the interests of God's Holy Church. It will be easy to find somebody to take your place in the post you now occupy. But it is not easy to find men who wish to devote and consecrate themselves to the glory of God, and the salvation of souls, without any reward upon earth; but with the certain prospect before them of much fatigue, and of many of those trials and contradictions which our Lord predicted would be the lot of His true disciples. Lose no time, then, in sending me an affirmative answer, and I shall be happy. Adieu, my beloved brother."

Father Tempier's reply was not delayed, and it was couched in a strain of exultant readiness for labor and sacrifice that must have brought the deepest joy to the heart of its recipient. Father Tempier wrote:

"Sir and Very dear Brother:

"May God be blessed for having inspired you with the design of establishing a house of missionaries, to preach the gospel to the poor people who, living in remote country districts, are most destitute of spiritual aids. I assure you, my very dear brother, that I completely share your views. Far from needing your pressing entreaties to join in a work so much in harmony with my own wishes, had I been acquainted with your plans, I would have been the first to beg admission into your society. Accept my humble thanks for judging me worthy to be your fellow-laborer in the work of promoting the glory of God, and the salvation of souls. It is true I do not possess the gift of eloquence necessary for a missionary; but what I may not be able to effect by eloquent sermons, I will try to make up by catechetical instructions and familiar discourses, by my labors in the tribunal of penance, and by such humble works of zeal for establishing the reign of Jesus Christ in souls, as may come within my reach. I shall find nothing low or painful in any humble or laborious function of the missionary life. I clearly see what you wish to find in those you choose as your fellow-laborers. You want priests who are willing to walk in the footsteps of the Apostles, and to labor for the salvation of souls, without expecting any return on this earth, but much toil and hardship. By God's grace, I feel in myself this desire; or if I feel it not, I eagerly wish to do so. I am sure, with your help, everything will become easy to me; so that you may fully reckon upon my good will and co-operation.

"Good-bye, very dear brother."

Again did Father De Mazenod set forth his inmost thoughts and hopes to his chosen companion.

"May God be blessed," he wrote to Father Tempier, "for the holy dispositions which He has awakened in your heart. You cannot believe what joy I felt on reading your letter. I assure you that I consider it most important for the work of God, that you be one of us. I depend more on you than on myself for the fervor and regularity of a community which, in my ideas and hopes, will imitate the perfection of the first disciples of the Apostles. I rest my hopes more firmly upon that than upon grand sermons. I speak to

you before God and with sincerity. If we only wanted to go and preach the word of God in an offhand way, to go through the country with a view, if you like, of gaining souls to God, but without taking much trouble to become ourselves interior men—truly apostolic men, I think it would not be hard to find someone instead of you. But we must simply be saints ourselves. This word comprises everything."

Father Tempier made known his final decision some days later in the following letter:

"Holy Friend and True Brother:

"I cannot tell you how much you have done for my salvation. You are truly the dearest friend of my heart. I loved you before, and had a special esteem for you; but since you have fixed your eyes upon me with the intention of associating me with yourself, in your apostolic labors, and of making me a sharer in the fruits of holiness, I have no words to express my sentiments in your regard. May God be praised for all that He has inspired you to do for me. You will soon see that if I have a certain amount of good will, I have little else besides. I am determined to leave here on the day after Christmas, with the firm resolution of not returning.

"Good-bye, my very dear and good brother; let us pray earnestly to the Lord that He may bless our undertaking, if it be conformable to His Will."

#### THE FOUNDING OF THE ORDER

On the Feast of St. John the Evangelist, December 27, 1815, Father Tempier arrived at Aix, and there began between him and Father De Mazenod a spiritual relationship rich in personal grace and external blessing, that remained unbroken and unclouded for a period of more than forty-five years. The two friends passed the intervening weeks in prayer and spiritual counsel, maturing their future plans, and on the twenty-fifth of January, 1816, Father De Mazenod, Father Tempier and three companions met together in community, and the occasion was the birthday of a new religious family in the Church. As in all similar instances its beginnings were of the humblest description. A deserted Carmelite monastery, largely in ruins and almost devoid of furnishings, was the spot where these devoted followers of the poor and abandoned Son of God practiced the beginning of that apostolic poverty, which is one of the chief characteristics of the religious life.

From this humble home, where they sanctified themselves by the practice of virtue, the Missionaries of Provence, for so they were called, went forth to evangelize the most abandoned and spiritually destitute parishes in the neighborhood. God's abundant grace accompanied them, and the spiritual regeneration which resulted from their ministry and their example forms a glorious page in the history of apostolic effort. Day by day they became more and more favorably known as the instruments through which conversion came to the hardened, zeal to the lukewarm, and added fervor to the holy.

It soon became evident to Father De Mazenod that the future permanence of the young religious society growing up around him required a fixed and definite rule and a set of constitutions. With this purpose in mind he retired to the solitude of a château in the Lower Alps where, apart from all the distractions of the world, he could give himself entirely in prayer and meditation, to this important occupation. On his knees before the crucifix he drew up the laws for the spiritual government of his society. His soul was saddened at the sight of the grievous evils which afflicted the Church in France, and the conviction overwhelmed him that a remedy could be found for those evils mainly through the efforts of priests, who should form themselves on the very model of Jesus Christ Himself. This double thought became the inspiration of his labors and is the soul of his rule. It is brought forth in sublime grandeur, in the introductory words of his majestic preface, which breathes the burning zeal and the sublime ideals of the Apostle of the Gentiles Himself.

I offer no apology for my lengthy quotation from this precious document. No words could be more appropriate at this moment. They draw the portrait of a true Oblate and give him the reason for his existence, the object of his life, and the motives of his work. No religious congregation was ever offered a more sublime inspiration for the personal holiness of its members, and the boundless energy of its efforts. And so long as the Oblates of Mary Immaculate are true to the picture outlined of them by their first Father, they will bring glory to the Church of God and salvation to the souls of men. Listen to the sublime words of sorrow and of hope which De Mazenod offers to you, as the inspiration of your missionary zeal, and the measure of your individual sanctity. They are as practical and applicable today as on the day upon which they were first given to the world. They must ever remain for you Oblates the solid foundation upon which all your deeds for God, yourselves, and Holy Church, must ever rest.

"Ecclesia, praeclara Christi Salvatoris haereditas, quam acquisivit sanguine suo, in diebus nostris saevae depredationi patuit. Haec dilecta unigeniti! Fili Dei sponsa, filiorum quos peperit turpi defectione lugens, terretur. Christiani apostatae et beneficiorum Dei prorsus immemores, irritare justitiam divinam

sceleribus suis, et nisi sciremus sacrum fidei depositum, usque ad consummationem saeculi, illibatum esse custodiendum, vix religionem Christi per interjecta vestigia fugientem indagari possemus; ita ut, promoventibus Christianorum aevi nostri malitia et corruptela, conditio maximae partis ipsorum vere peior dici possit conditione gentilitatis, priusquam Crux idola contrivisset.

"In hoc miserrimo rerum statu, Ecclesia conclamat sibi ministros, quos ad divini sui Sponsi causam adjunxit, ut toti sint, qui verbo et exemplo, fidem in corde pleraeque partis filiorum suorum sopitam suscitent.

"Malorum istorum consideratione commota sunt corda quorundam sacerdotum, quibus gloriae Dei cura est, qui Ecclesiam charitatis affectu prosequuntur, et vellent victimas sese, si expedit, animarum salutis devovere.

"Illis exploratum est, quod si possent informari sacerdotes, animarum salutis studio incensi, non turpis lucri cupidi, firma pietate praediti, apostolici uno verbo viri, qui callentes necessitatem emendationis propriae, laborarent pro parte sua ad conversionem aliorum, posset agitari spes brevi revocandi populos errantes, ad religionis officia diutius oblivioni data: 'attende tibi et doctrinae.' Timotheo Paulus exposuit, 'insta in illis, hoc enim faciens, et te ipsum salvum facies, et eos qui te audiunt.'

"Sergio sanctitati suae incumbere habent, instare etiam viriliter easdem vias quas tot apostoli, quas tot operarii evangelici, qui in eodem agone certantes in quo semetipsos rapi sentiunt, tot mira nobis, tantarumque virtutum exempla suppeditarunt; debent penitus abnegare semetipsos, soli gloriae Divinae, Ecclesiae utilitati, animarumque salutis unice studere; debent sese renovare jugiter in spiritu mentis suae, vivere in statu habituali propriae abjectionis, et in voluntate perpetua perfectionis apicem obtinendi, assiduam dantes operam, ut fiant humiles, mansueti, obedientes, paupertatis amatores, poenitentiae et mortificationi dediti, ab inordinata mundi vel parentum affectione alieni, zelo zelati ut parati sint impendere opes, dotes, vitae otia, vitam ipsam amori Domini Nostri Jesu Christi, utilitati Ecclesiae et sanctificationi fratrum suorum; deinde divina superabundantes fiducia, in agone procedant decertaturi usque et internecionem, pro majore sanctissimi et tremendissimi Nominis ejus gloria."

These words sketch in striking outline the character of the work Father De Mazenod proposed to attempt, and the type of priest whom he considered necessary for its successful accomplishment.

On the Feast of All Saints, 1818, Father De Mazenod and seven companions pronounced aloud, in the Presence of the Most Blessed Sacrament, their vows of Poverty Chastity, and Obedience, and promised to preserve unto death, at the work, and in the community, to which they then dedicated themselves. Eight years of fruitful missionary labors followed this act of consecration; the youthful community attracted a large number of candidates to its ranks, and became widely and favorably known for the fervent zeal of its members and the success of its work. In 1826 the Founder, bearing with him letters of commendation from many of the Bishops of France, went to Rome and besought the Holy See for the approval of the Church upon the community and its rules. His Holiness, Pope Leo XII, received the petition with fatherly interest, granted the formal approbation in the fullest sense, and henceforth this new religious society was no longer to be known as the Missionaries of Provence, but was to bear throughout the world, and for all time, the far more glorious title of the Congregation of the Missionary Oblates of the Most Holy and Immaculate Mary. Without exaggeration, it would seem that the Queen of Heaven took under her special patronage these sons of hers who bore a title that was to be consecrated as a defined dogma of our Holy Faith only thirty years later.

#### AFTER A HUNDRED YEARS

With a rapidity explainable only by the visible protection of Heaven, they spread throughout the various dioceses of France. Nor did the limits of that great Catholic land long confine their spiritual activity, until today, the first centennial year of their existence, their name and their works have been carried to the uttermost ends of the earth. Within the period of a hundred years they have given one Cardinal, more than thirty Archbishops and Bishops, and well nigh four thousand priests and brothers to the service of the Church and the extension of the Kingdom of Christ. They are found in all the continents of the world. Out from France, their home, they have gone to preach the gospel, and mainly to the poor, in England, Ireland, Scotland and Wales. Their establishments have aided in the development of Catholicity in Germany. Their beneficial influence has not been inconsiderable in Spain, Belgium, Holland and Italy. But it is in the foreign missions, by their works in the field afar, that they have especially distinguished themselves. In Australia they have labored with constant zeal amidst surroundings that would long since have discouraged and put to an end mere human efforts; in Ceylon they have borne the burden of the work in the upbuilding of a glorious Church that will have a far more glorious future; while it is but the simple truth to say that whatever there is of Catholicity, and it is very considerable, in Natal, the Transvaal, the Orange River Colony, Bechuanaland, Basutoland and German East Africa, is mainly due to the past efforts and present zeal of the spiritual sons of De Mazenod, the Oblates of Mary Immaculate. Everywhere they have given public example of self-denial and devotion. Across the seven seas, into the five conti-

nents, they have carried the Truth and the Cross of Jesus Christ, and have borne emblazoned on the Banner of Mary Immaculate the inspired words left them as a motto by their founder: "To preach the gospel to the poor He hath sent me. . . . The poor have the gospel preached to them."

#### THE OBLATES IN AMERICA

With their work in America, however, are we chiefly concerned today. It is worthy of note that the first invitation to the Oblates of Mary Immaculate to labor in the foreign missions came from America. In 1831 Bishop Dubois, of New York, then in Europe, set forth the pressing needs of the vast territory within his jurisdiction, and the general chapter of the Oblates of Mary Immaculate, held in the same year, lent a favorable ear to the appeal. It was not, however, until ten years later that it was found possible to send the first Oblates into the foreign missions. Then Canada was the chosen field of labor. In 1841 a community of the Oblates of Mary Immaculate was established in the city of Montreal, and for the past seventy-five years Oblate Missionaries have carried the Cross of Christ and preached the word of God in every portion of the vast Dominion of Canada. No tongue can tell, no pen fittingly describe, the sublime story of these years of unbroken missionary labors.

The foundation of parishes, the preaching of missions and the evangelization of the native tribes offered the widest scope to zeal and self-denial. Just sixty years ago the Oblates turned their eyes toward the mission fields of what was then that great lone land, that wild north land, the Canadian Northwest. A journey of sixty days on foot and in canoe brought Father Alexander Taché, the future Archbishop of that inland empire, from Montreal to the Red River, which was only the gateway that opened upon the scene of his subsequent labors. A great nation is building up there, a fertile soil is feeding half the world, civil government is established in unsurpassed perfection, a young church is exulting like a giant in the consciousness of its strength and the glory of its future promise. Well, God, and God alone, can know and fittingly reward the work which the Oblate Missionaries have done and are doing for the development of civilization, and the spread of the Faith in those immense regions. They have faced and have overcome every difficulty, material and spiritual. Hunger and thirst, frost and snow, the surging river, the endless prairie, the mountain range whose summit seemed to reach the sky, physical torture, stony indifference, mean ingratitude—these and numerous other obstacles, both in the temporal and spiritual order, stood across the path of the pioneer Oblate. But he tarried not, nor faltered; thirst for souls burned him up, zeal for the glory of God's Kingdom consumed him, and no page in the history of the Church is more full of thrilling inspiration than the simple story of how these men of God, giving up home and friends and kindred, laid deep and lasting the foundations of the Catholic Church in Manitoba, Saskatchewan, Alberta, British Columbia and the yet unorganized territories extending to the Arctic Circle. The lives of Saints have been lived there, and only the great day will reveal, in the trials of their existence, the triumphs of their reward.

Texas was the scene of the earliest missionary labors of the Oblate Fathers in the United States, and from the year 1849, when the first Oblate Missionaries began their labors at Brownsville, up to the present moment when well nigh a hundred members of this community are laboring in that vast State, their work forms no mean part of the history of Catholicity in that portion of the Lord's Vineyard. A half century ago they founded some of the earliest missions in the States of Oregon and Washington. They have since assumed spiritual responsibility in many of the most uninviting sections of Wisconsin, Minnesota and Nebraska; their work in Massachusetts and New York is writ so large that he who runs may read, while throughout the whole country they are known as most zealous and successful preachers of missions.

#### THE HOUSE OF STUDIES

Today in the opening of this new House of Studies in connection with the great Catholic University at the capital of this marvelous nation, the Oblates of Mary Immaculate enter upon a new phase of spiritual activity. Nowhere in the world are the prospects of the Holy Catholic Church brighter than in these United States of America. Blessed by God with freedom and fair laws, this republic offers to Catholic effort a field so fair as to fire the imagination and inflame the heart of every child of the Church. In the cultivation of this field the humble Oblates of Mary Immaculate wish to bear their share. Subject to episcopal authority, faithful to the rule of their

community, true to the motto of their founder, their sole purpose is to preach the Gospel to the poor, and to bring glory to the cause of Christ. All hearts will throb in unison, all voices will blend in harmony, in calling down upon them God's most abundant blessings, and in saying to them: *Ad multos faustissimosque annos. Amen.*

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## CHRONOLOGY OF THE OBLATES OF MARY IMMACULATE

- 1782, August 1,—Charles Joseph Eugene de Mazenod, born at Aix, Provence, France.  
1816, January 25,—Inception of the Congregation.  
1826, February 17,—Solemn Approbation by Pope Leo XII.  
1849,—House at Brownsville, Tex., opened.  
1851,—House at Buffalo, N. Y., opened.  
1861, May 21,—Death of their Founder.  
1868,—House at Lowell, Mass., opened.  
1883,—Founding of American Province of Order, with Novitiate at Tewksbury, Mass.  
1904, November 13,—Opening of Scholasticate at Tewksbury, Mass.  
1916, January 25,—Centenary of Order.  
1916, November 8,—Transferring Scholasticate to Washington, D. C.  
1916, November 16,—Dedication of House of Studies at Catholic University of America.
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## CATHOLIC UNIVERSITY DAY AT ST. FRANCIS DESALES CHURCH, PHILADELPHIA, PA., NOVEMBER 12, 1916

The fifth anniversary of the dedication of the Church of St. Frances de Sales, Philadelphia, whose Rector, the Right Rev. Monsignor Michael J. Crane, D.D., is one of the first graduates of the University, was celebrated in a solemn manner on Catholic University Day. The Rector of the University, Right Rev. Thomas J. Shahan, D.D., was the Celebrant of the Mass, the Rev. John Flood, S.T.L., now Superintendent of the Parochial Schools of Philadelphia, was Deacon, and the Rev. Bernard A. McKenna, S.T.L., the Rector's Secretary, was Subdeacon. The Master of Ceremonies, also a graduate of the Catholic University, was the Rev. William McNally, S.T.L. Many of the graduates of the University, now stationed in the various churches of Philadelphia, were present. The sermon on this occasion, a masterly and eloquent description of the significance of the ceremony from the standpoint of Church and State, was delivered by the Rev. William J. Lallou, S.T.L., of St. John the Evangelist's Church.

My Dear Brethren:

Nine years ago last spring the first spadeful of earth was turned on the site of this magnificent building and on the sixth of October following, with imposing rites, the corner-stone was laid. Month by month afterwards you watched the majestic structure rise, cradled in scaffolding, until the commanding dome was finished and the elaborate



furnishing of the interior completed, and your church was ready for its dedication. Five years ago today, the ceremony of dedication was performed when this beautiful example of Byzantine architecture, which is an ornament to the city and a lasting monument alike to your religious faith and to the untiring labor of your zealous pastor, was solemnly blessed as a house of prayer as worthy of the Creator as priest and people could make it.

The dedication of a Catholic church and the anniversary of its dedication day are feast days to be celebrated with joyful rites, and so today is honored by the distinguished presence of Bishop and clergy and laity to participate in the elaborate ceremonial of a Pontifical Mass, while the sweet voices of the newly christened bells proclaim to the neighborhood that this day is a day of joy for St. Francis de Sales' Parish. And appropriately is the dedication day and the anniversary of that day celebrated with festive rites for the erection of every Catholic church is a significant event in the annals of religion. Every Catholic church that is built, be it the most stately cathedral that the genius of Christian art can inspire, or the rudest chapel erected on the frontier of civilization, is a new fulfilment of the divine commission given to the Apostles as the last will and testament of Jesus Christ: "All power is given Me in heaven and in earth. Going therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." Every new Catholic church is another pulpit, from which the truths of faith may be taught and the commandments of Christ made known; it is another font where the regenerating waters of Baptism may flow, another center for the administration of grace-giving Sacraments, another altar for the offering of the august sacrifice of the Mass, and another tabernacle where the Saviour's promise of abiding all days, even to the consummation of the world, may be definitely realized in the Eucharistic Presence.

The erection of a Catholic church means a further extension of the kingdom of Christ, a wider dissemination of the doctrines of religion that bring men to God, a new preaching of that faith which is ever ancient and ever new. It means a preaching of that same faith announced by the Apostles as they issued forth from the upper chamber in Jerusalem on that memorable Pentecost day, that same faith proclaimed by St. Paul on the hill of Mars to the Athenians, that same faith made known by St. Peter to the Romans of the capital. It means a preaching of that same faith which conquered the pride of Rome and made the City of the Cæsars the chair of the Fisherman, which evangelized the wild philosophy of the Orient, which tamed the savage conquerors of the North; that same faith which has defied the vicissitudes of centuries, which has come to new life every time its enemies have signed its death warrant. Every Catholic church that is built is another evidence that the Church of Christ is not for an age but for all time. The old order may yield to the new, but the Church ever remains, changeless in doctrine, though adapted to the needs of every age, like the householder, spoken of in the Gospel, bringing forth from her treasures, "new things and old."

This church and every such church is a witness to the supernatural. Its cross points heavenwards, pointing to belief in God and to hope in a world to come. Its cross pierces the clouds of doubt and infidelity which come between the soul and the Creator. Its cross is the symbol of that agency which removes sin and dissipates the remains of sin, for by sin is woven the opaque veil that hides God from man. The present is to a great extent the age of the merely natural. Man will believe only what he can see and science is so vastly increasing his vision that he has come to believe that there is no limit to his powers of penetration. The world of spirit, the world of faith, the supernatural, has to prove its reality before man will accept it. Sceptic philosophers and infidel teachers are claiming that religion with its God and its heaven was destined for man in the childhood of the race and, now that mankind is grown up, it should cast aside the myths of religion as the man casts aside the toys and illusions of childhood. It is to the Church of Christ that man must turn for the antidote to the poison of unbelief and mere naturalism. To the Church of Christ he must turn for the true answer to the riddles of life which are solved in so false, yet so specious, a fashion by the philosophy of infidelity. So the Church stands as the champion of God's truth against those false Christs and false prophets who teach that there is no God and no hereafter, that sin is a superstition and religion a mistake, that the dogmas of faith are the inheritance of the dark ages. The Church stands forth to proclaim the truth of Christ, everlasting and unchanging, true for every age unto the consummation of the world. "This is eternal life, to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John xvii, 3.)

Not only is a new church significant as marking the progress of religious faith but it is significant in the life of our nation. Every Catholic church that is erected is a new bulwark of American liberty and American institutions. The ignorant and the bigoted may claim that the Church is the foe of the American commonwealth, that she is the menace to its continued life, but in truth the Church is of greater service to the United States than any other institution living under the protection of the American flag. The teachings of the Church can preserve the liberties of the republic better than any purely human power. The apostles of infidelity, scattered through the country today, as they are preaching against God and against the supernatural, so are they spreading doctrines subversive of civil authority; they are haranguing crowds in public squares and disseminating their literature, especially among the less fortunate classes of men. They are teaching that religion is ignorance, that property ownership is robbery, that lasting marriage is a tyranny. They pretend to uphold liberty because they preach free thought and free love, and so, like the false prophets that they are, they cover themselves in the clothing of sheep, masquerading in the sacred garb of liberty. Here is the real menace to the American Republic.

The battling nations of Europe today in that bloody war, which seems unending, are paying the penalty of infidelity, of throwing aside God and of persecuting religion, the penalty of listening to false prophets like Nietzsche and Tolstoi, like Viviani and D'Annunzio. It is the doctrine of Christ as proclaimed by the Church that will save America from the same terrible fate. The Church teaches men to obey law and to respect authority; she teaches that all authority comes from God, in whatever form of government that authority may be vested, be it republic or monarchy. She teaches, with St. Paul, that "he that resisteth authority resisteth the ordinance of God." Teaching that all power is from God, the Church insists on the recognition of that Supreme Being, not only in private religious life, but also in national civil life, and this is the fundamental doctrine, practical belief in which is necessary for the conservation of any state.

Americans are not hostile to the Church; they are, as a body, fair-minded; there is some bigotry, it is true, but that is the result of the inheritance of prejudices, of misrepresentations of the Church, the result of a false notion of what the Church really is and of what she really teaches. It is for this church and others like it to bring to the knowledge of those outside the fold the doctrines and the position of the Catholic Church. All that America cries for, the Church can supply; the ideals which this country worships are really Catholic ideals; the shibboleths of the age, liberty, knowledge, social service, all are realized in the Church. As St. Paul said on the Areopagus, "Passing by and seeing your idols, I found an altar also, on which was written 'To the unknown God;' what, therefore, you worship without knowing it, that I preach unto you." (Acts xvii, 23.) So the Church can give the things for which America clamors, the shibboleths which it worships, and adding the supernatural to the natural, supply what is asked for and infinitely more.

The cry is for liberty. The Church of Christ preaches that doctrine which alone can make men free, which gives the liberty that is not license, the liberty that is concordant with authority. The Catholic Church has, through all the ages of her history, been the champion of liberty: of liberty for herself, that religion might not become the mere vassal of the state, of liberty for the individual in the abolition of slavery and serfdom, and the ennobling of the position of women, of liberty in civil society in withstanding kings and emperors to save the people from oppression. Yet we hear that the Church is the enemy of liberty. Is she the enemy of liberty because she condemns free thought, because she will not accept as true, each new-found theory of science or philosophy, which rests on uncertain grounds and strikes at the foundations of revealed truth? Is she the enemy of liberty because she condemns free love, because she insists upon the stability of the marriage bond against easy divorce? Is she the enemy of liberty because she condemns the misuse of marriage to the prevention of children being born into the world? Is she the enemy of liberty because she protects her children against the reading or hearing of false doctrines in faith and false principles in morality? If to do these things be to be the enemy of liberty, then is the Church the foe of liberty. But if liberty means freedom of thought and action where no sacred and undoubted law intervenes, then the Church is, as she always has been, the staunchest friend of liberty.

Is it a question of knowledge? America worships intellect; she looks to education to do wonders for the country. The Church has ever been the teacher of nations, the conservator of secular learning as well as of religious truth; witness the historic monasteries and universities of Church foundation. So she is here and today, the great educator;

witness her educational activities in America. See her parochial school system, her high schools and academies, her colleges and seminaries, and above all her university, the crowning glory of her educational system, whose motto, "*Deo et Patriæ*," expresses the great function of education, to train good Christians and good citizens. Nor is the Church the bearer of a hostile banner, because she upholds the standard of religious education. She has no quarrel with the efficiency of the public system of education but, as an educator, she realizes that education is incomplete unless it imparts a knowledge of God and His laws, and she is not a whit less zealous for secular education because she insists upon religious training also.

Social service is another great watchword in our country. The Church has marked her passage through history with the monuments of social service, her charitable institutions; asylums, homes, and hospitals. Like our Blessed Saviour, the Church points to her works of charity as an evidence of her divine character: "The blind see, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them." Wherever the Church is found, there also are found the homes of mercy: institutions to protect the helpless babe and to provide for enfeebled old age, to shelter the neglected orphan, to win back the fallen to grace, to afford consolation to the sick, and to give relief to the crippled and defective. Well could the Church exclaim in the words of the Prophet: "I delivered the poor man that cried out and the fatherless that had no helper. I comforted the heart of the widow. I was an eye to the blind and a foot to the lame. I was the father of the poor." (Job xxix.) And to the material ministrations of the Church are always added the spiritual, for the Church performs her corporal works of mercy, her deeds of charity, as our Lord performed His miracles, to win their souls to God.

But were this church merely a place of assembly for hearing the preaching of the truths of faith and the precepts of moral conduct, a building so pretentious in architecture and so costly in construction would be unnecessary; a comfortable auditorium would suffice for all its purposes. But a Catholic church is more than an auditorium; it is a temple of the Most High, a temple upon whose altar the most perfect of sacrifices is offered in the celebration of Mass. A Catholic church is the very house of God because it is the home of Jesus in the Blessed Sacrament. The reformers of the sixteenth century acted consistently when they removed all ornamentation from the church and reduced it to a simple meeting house, because they denied the real presence of Christ in the Blessed Sacrament and the sacrificial character of the Mass, and it is this faith in the Blessed Eucharist which makes the church the temple of God. All the glories of Christian architecture owe their inspiration to belief in the Eucharistic presence of Christ, and so every Catholic church that is built is erected on as grand a scale as may be, even though its building entails heavy sacrifices on the congregation which erects it, that it may be a worthy altar of sacrifice and a worthy tabernacle of the Blessed Sacrament. So this magnificent edifice has risen and its stones are the lasting evidence of your faith in the Eucharistic Christ. A Catholic church, then, is not merely a pulpit for making known the deposit of faith committed by our Saviour to the Apostles, but it is an altar whereon may be offered that mysterious sacrifice of the Mass, the supreme act of religious worship, which reproduces in a bloodless and painless manner the sacrifice of the Body and Blood of Jesus Christ offered on Mount Calvary centuries ago, which brings to our individual needs and to the needs of the time the graces merited by the great sacrifice of that Good Friday, which is a daily petition to the Eternal Father begging Him, for the sake of the Blood of the Immaculate Lamb, to avert His wrath from His sinful people.

And the Catholic church, as a home of the Blessed Sacrament, is a place where souls may seek the society of Jesus in very truth, where they may come to Him as the leper and the blind and the penitent came to Him when He lived on earth. Though they see Him only with the eyes of faith, barely glimpsing Him through the veil of mystery which shrouds His sacramental presence, they are as really with Him as was the leper of Capharnaum or the blind Bartimeus or the penitent Magdalene. Surely this glorious monument of faith in God with its inspiring dome and heaven-pointing cross, on whose altar the sacrifice of the Mass is daily offered and within whose walls the sacramental Christ is constantly dwelling, brings great blessings on this parish and on this neighborhood. May the influence of the sacred and mysterious presence enshrined within these walls be spread abroad in this vicinity among those who believe and among those who do not believe, to diffuse the light of Catholic truth, to extend the kingdom of Christ in the hearts of men, to keep active the Christian leaven in the life of our country, and to bring us all finally to that heavenly Jerusalem of which the most splendid earthly temple is but the shadowy vestibule.

## UNIVERSITY PUBLICATIONS

**Distributive Justice.** By John A. Ryan, Associate Professor of Moral Theology at the Catholic University. The Macmillan Company, 1916.

In this book Dr. Ryan tries to do for the whole field of distribution what he has done in his "Living Wage" for the labor field. In the former work he applied the principles of ethics to the problem of wages. He emphasized the human rights side of the wage problem. In the present study he applies the principles of ethics to the whole field of the distribution of wealth. There are four recognized titles to income under our present industrial system—ownership of land, ownership of capital, enterprise and labor. Dr. Ryan's first task is to explain these four titles. After explaining each one of them, he makes a critical examination of them in the light of the fundamental principles of Christian ethics. What ethical right has the landowner to rent, the capitalist to interest the enterpriser to profits? What abuses are to be discovered in our present system of landownership, in our present capitalistic institutions and in the relations between labor and capital? These are some of the questions which Dr. Ryan answers for us in his book. But he is not satisfied with describing, analysing, and criticizing the present industrial system. He suggests many useful reforms. The remedies for the abuses of our land system fall under the two heads of ownership and taxation. Cities should own land and lease it to those who wish to erect buildings and dwellings and the State should tax future increases of land values. As a remedy for excessive profits, Dr. Ryan suggests progressive taxation and public control of natural monopolies. As means of increasing wages he advocates minimum wage legislation organization and cooperation. The book will be welcomed by professional economists, teachers of moral theology, and the clergy in general. We know of no other book that will be so useful to the Catholic student who is interested in industrial problems. Dr. Ryan is one of the few Catholic writers who has successfully bridged the gulf which has been created between Ethics and Economics.

**Introduction to Economics.** By Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America. The Macmillan Company; 1916.

This volume aims at presenting the elementary principles of Economics in a form at once clear and brief. In almost any field of study this is a difficult undertaking. It is peculiarly difficult in Economics. Many of the topics are so technical, and many of the concepts are so remote from the thinking of the average student that an author is tempted to try to make his meaning clear by the simple device of multiplying words. The result is often obscurity in the text and discouragement for the reader. A few writers have gone to the opposite extreme and have tried to simplify and shorten the subject by producing primers and catechisms. Both teachers and students will be glad to have this book by Dr. O'Hara; for it is neither a primer nor a volume of five hundred or more pages. Dr. O'Hara has endeavored to maintain a middle course between the extremes

of length and brevity, and he has been as successful as it is possible to be in a work on Economics. He has neglected none of the essential topics, and he has included none that ought to have been omitted. In addition to the bare outlines of economics as a positive science, he has inserted useful chapters on "Economic Development," "The Single Tax and Socialism," and "Practical Economic Problems." The best proof that the brevity of the book has not been fatal to clearness will be found in the pages on Value and Rent. As teachers of Economics are only too well aware, these apparently simple categories are very difficult to expound in a clear and satisfactory manner. Dr. O'Hara's treatment of them is one of the best parts of the book. In general his use of simple language and concrete statement has enabled him to make the various topics intelligible to beginners. What is wanting in fullness of exposition can be readily supplied by the teacher for classroom purposes, and by a reasonable amount of study and thought on the part of the average mature reader. The author declares his adherence to the view that Economics is an ethical science. He applies that view mainly in the chapters on distribution. He discusses not only the forces which bring about the actual distribution of the product into wages, profits, interest, and rent, but also the moral aspects of the distributive process. Whether we agree with his ethical conclusions or not, we must acknowledge that it is well to have these matters treated in such a work.

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### UNIVERSITY COLLEGE ITEMS

**At the Marist College.**—After a preparatory retreat which closed on September 8, classes were resumed at the Marist College. The number of students is thirty-five, and the Faculty remains the same as last year. The Very Rev. Leo. L. Dubois, S.M., who was recalled to France, in August, 1915, is now in the automobile section of the sanitary service of the French army, carrying wounded soldiers from the front to different hospitals.

On June 21, in the chapel of the Marist College, Right Rev. John E. Gunn, S.M., bishop of Natchez, ordained two priests and four deacons. Of the new priests Fr. M. McElkerney is now at the Marist College, Atlanta, and Fr. M. Larkin at Jefferson College, La.

Six students made their religious profession in the College Chapel, on Tuesday, November 21. The ceremony, which, as is customary in the Society of Mary, was private, took place in the morning before the Solemn Mass. The sermon was preached by Rev. E. Bergeron, S.M., of the Marist Seminary. In addition to the faculties and students of both the Marist College and the Marist Seminary, there were present the Rev. E. Pfleger, S.M., of Elm Grove, W. Va., and the Very Rev. J. Grimal, S.M., formerly president of the Marist College, and now master of novices at Langhorne, Pa. The six professed scholastics represent almost every section of the country: M. Sullivan, Connecticut; D. O'Meara, Toronto; L. Geary, Colorado; J. Howe, Louisiana; H. Hayes, Georgia; and W. Maguire, Pennsylvania.

**At the Holy Cross College.**—Holy Cross college is at present honored by the visit of the Right Rev. Peter Joseph Hurth, Bishop of Nueva

Segovia, Philippine Islands. His Lordship enjoys the rather melancholy privilege of ruling the most afflicted diocese under the United States jurisdiction. Revolutions, typhoons and cyclones, and the cessation of the missionary funds hitherto supplied by the European people, especially Germany and Belgium, have reduced the churches and the clergy of this diocese to extreme poverty. The Bishop is now busily engaged gathering funds for the reconstruction of his diocese.

A corps of trained workmen under the direction of an expert landscape gardener is now transforming the western slope of the eminence on which the College is situated into a terraced lawn with an open centre. Many venerable trees have been felled and the work of excavation and grading is progressing satisfactorily. It is expected that Christmas will see the completion of these improvements.

The College was the host recently of a distinguished alumnus of the Catholic University, the Rev. Patrick J. Carroll, C.S.C., the author of "Round About Home." Father Carroll is now engaged in preparing a book of poems to be issued in the near future. He rejoiced in the wonderful growth of the University.

The Rev. John F. O'Hara, C. S. C., recently ordained in Indianapolis by the Right Rev. Joseph Chartrand, Coadjutor-Bishop of Indianapolis, has returned to the Catholic University, where he is pursuing a course of South American history under the direction of the Very Rev. Peter Guilday, D.D. Father O'Hara, before his entrance into the Congregation of Holy Cross, was secretary to the American Legation in Buenos Ayres, and later taught for several years Spanish language and literature at the University Notre Dame, Indiana.



## Pius X to Cardinal Gibbons

January 5, 1912

*Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



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# THE CATHOLIC UNIVERSITY BULLETIN

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No. 5

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## THE DEPARTMENT OF SCRIPTURE

*Ante omnia vero auditores in sacrosanctis utriusque foederis libris interpretandis, exponendis acerrimeque tutandis instituentur.*

—Const. Facult. Theol., Chap. 1, A. 2.

### ORGANIZATION OF SCRIPTURAL STUDIES AT THE UNIVERSITY

The Board of Trustees of the University has repeatedly called attention to the many facilities which our University is able to offer to Biblical students in the prosecution of their studies. It was, therefore, only natural that at various times an attempt should have been made to unite all the forces available by the creation of an Institute of Biblical Sciences. This goal has not yet been reached; yet every attempt made in that direction has given rise to new and important improvements.

The leading idea in all this forward movement is apparent, and cannot be better expressed than in the first *Instructio pro iis qui honorum gradus apud S. Scientiarum Scholam prosequuntur* (1902). Its sixth article, after explaining the several branches of theological learning in the School of Sacred Sciences, says: "Licet ad Facultatem nostram solae pertinent scientiae sacrae, sunt tamen quaedam disciplinae profanae, quarum apud nos peculiari modo ratio haberi debet, sive quia ex eis difficultates contra revelationem depromuntur, sive quia ad eam defendendam inde petuntur auxilia. Hinc intelligitur quantum Facultas nostra theologica proficere possit ex aliis Facultatibus." Of course, this statement applies to all departments of the School of Theology. There is not the slightest doubt that, for instance, the study of moral theology derives great assistance from the departments of sociology, political economy, philosophy, and biology. Thus also church history from the philological departments of Oriental, classical and modern languages and literatures and their facilities for archeological, epigraphical, diplomatic, linguistic, and literary studies. There is, as a matter of fact, no branch of theological knowledge which cannot derive some profit from other departments and other faculties of our University. But if that is true of all departments of the School of Sacred Sciences, it is especially so of the Department of Scripture.

The most important department for Scripture, outside of the School of Sacred Sciences, is that of the Semitic and Egyptian languages and literatures. An accurate knowledge of Oriental languages, literatures, history, customs, folk-lore, and religions is absolutely indispensable for a scientific study of Scripture, i. e., a study based upon the sources and

out of this trying crisis in our national life may at length come a closer union among all the citizens of America and that an enduring and blessed peace may crown the sacrifices which war inevitably entails!

"James Cardinal Gibbons, Baltimore; William Cardinal O'Connell, Boston; Archbishops John Ireland, St. Paul; John J. Glennon, St. Louis; Sebastian G. Messmer, Milwaukee; Henry Moeller, Cincinnati; Edward J. Hanna, San Francisco; George W. Mundelein, Chicago."

The reply of President Wilson was as follows:

THE WHITE HOUSE  
WASHINGTON

*April 27, 1917.*

"MY DEAR CARDINAL GIBBONS:

"The demands on my time incident to the arrival and entertainment of the foreign commissions now in Washington have delayed my replying to your gracious letter of April 19. I am sure you will understand, and I beg that you will pardon the delay.

"The very remarkable resolutions unanimously adopted by the Archbishops of the United States at their annual meeting in the Catholic University on April 18 last, a copy of which you were kind enough to send me, warm my heart and make me very proud indeed that men of such large influence should act in so large a sense of patriotism and so admirable a spirit of devotion to our common country.

Cordially and sincerely yours,

(Signed) "WOODROW WILSON."

His Eminence,

J. CARDINAL GIBBONS,  
Baltimore, Md.

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## DEPARTMENT OF ASTRONOMY

The courses offered by this Department are of three classes: those arranged to meet the needs of students in Civil Engineering; special courses for those wishing to take up advanced work; a course in General Astronomy for those wishing to acquire a knowledge of the principles of the science for its cultural value. The equipment, although limited, is adequate to meet the requirements of the first and third of the above-mentioned classes and is available for advanced work along certain lines as well.

It has seemed that it might be of advantage to make a rather more extended statement than is contained in the University Year Book regarding the third of these courses.

For several years it has been evident that while the comparatively small number of students who have specialized in astronomy have shown steady improvement in both the quality and quantity of work accomplished, still there has been a marked decline as compared with conditions of thirty or forty years ago in the number of graduates of our colleges and universities, who have acquired as a part of a liberal education some

knowledge of the principles of the science, and there has been recently a more or less concerted effort made by teachers of astronomy to remedy this condition by encouraging students to follow courses in the subject, even though they do not expect to do more than gain an intelligent knowledge of the first principles.

Among those who might have an inclination toward the study of astronomy for its cultural value and without the intention of specializing in it, there are two widespread and erroneous ideas which may have a deterrent influence. The first is that the mathematical knowledge required is in excess of that possessed by the average student. It is true that advanced work requires a thorough mathematical training; and in some branches of the science, as for instance celestial mechanics, taxes the resources of mathematics to the utmost. At the same time it is possible to obtain a clear and comprehensive understanding of the fundamental principles with a surprisingly small amount of mathematical equipment—no more, in fact, than is provided by a good high school course. The second of the erroneous ideas referred to above is that the study of astronomy cannot be pursued to advantage without an expensive instrumental equipment. There is, to be sure, almost no limit to the amount which can be expended, and profitably expended, for this purpose. At the same time, there is perhaps no other branch of science in which so much can be accomplished with so little outlay for apparatus. In the first place, the student has in the celestial sphere a laboratory, always, and everywhere available. Then, by the use of simple apparatus, easy and inexpensive to construct, it is possible to make observations, faithfully reproducing in method those made at our largest observatories—although, of course, not at all comparable to them in precision.

It is perhaps not unreasonable to hope that there may be some who will have an ambition to devote a portion of their time to work which shall be of real value to astronomy. There are many ways in which one having a limited knowledge of mathematics and inexpensive apparatus, or even none at all, can make a real contribution to the advancement of the science. Mention may be made of two fields in which valuable work is being done by an ever-increasing number of observers, the selection being based on the fact that those working along these lines enjoy the advantage of organization and, in addition, no mathematical training whatever is required.

The Association of Variable Star Observers and the American Meteor Society express their respective objects with sufficient clearness by their titles. Each of them furnishes gratis, to those requesting them, observation blanks and charts, and in addition provides for the publication of all observations sent in. The study of variable stars can be pursued with the aid of a small telescope or field glass. The observation of meteors requires no instrumental equipment and possesses the additional advantage that each night's work is complete in itself and independent, so that the fact that one may be able to devote but little time to it in no way detracts from the value of such work as he is able to accomplish. Anyone able and willing to devote a small amount of time to conscientious work in either of the above, or in any one of several other fields, will have the satisfaction of knowing that he is making a real and valuable contribution toward the solution of the numerous problems with which astronomy has to deal.

### CARDINAL GIBBONS' NEW BOOK

The latest work of Cardinal Gibbons, "A Retrospect of Fifty Years," is dedicated to "The Rector and the Faculties of the Catholic University." This is indeed a high honor coming from the Most Eminent Chancellor of the University, and we are very grateful for the distinction which Cardinal Gibbons has thus deigned to confer upon us. This work, representing as it does the best thought of His Eminence on a great number of timely subjects, has met with universal approval, and crowns a long series of most helpful works, all of which tend to honor and elevate the members of the Catholic Church, its clergy and its institutions, and to make her known in the entire world as she really is, not as her adversaries misrepresent her. These two volumes deserve the widest circulation, as, indeed, does every page that comes from the hand of the great Archbishop of Baltimore.

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### MONSIGNOR KELLY'S INVESTITURE

Very Rev. George A. Dougherty, D.D., Vice Rector of the University, assisted on Sunday, April 22, at the investiture of Right Rev. Monsignor Edward A. Kelly, D.D., by Archbishop Mundelein in St. Anne's Church, Chicago, Ill. Dr. Dougherty represented the University in the unavoidable absence of Bishop Shahan. We seize this occasion to convey our cordial congratulations for the similar honor conferred recently by the Holy See on Right Rev. Monsignor D. T. Riordan, brother of our former Trustee, Archbishop Riordan. Both prelates have been frequent visitors at the University, and have always followed its growth with kindly interest and helpful sympathy. May they live many happy years to enjoy this mark of the Holy See's respect and confidence!

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### OUR MUSEUM

During the past year, the Museum has been enriched with many specimens which we wish to mention briefly and for which we extend our thanks to the generous donors. We have received:

From the Right Reverend Rector, *Bishop Shahan*, several commemorative medals; books and pamphlets; souvenirs of his consecration; a beautiful specimen of Irish Belleek ware; inkstand made entirely of anthracite; the facsimile of the first issue (August 20, 1773) of the *Maryland Journal* now the *Baltimore American*, and many other articles. The Right Reverend Rector has also deposited in the Museum many artistic objects from the T. B. Basselin Estate, such as vases, tapestries, draperies, carved furniture, coins, etc. Also a gilt case and other valuable objects from the estate of the late M. Jenkins, Esq.

From *Msgr. J. Freri*, National Head of the Propagation of the Faith, through Prof. H. Hyvernath, (1) a collection sent to him by Bishop J. Vidal, S.M., consisting of a set of living shells of the Fiji Islands, of various objects made by the natives (fans, baskets, mats) and of a few specimens of prepared Kava roots; (2) a complete collection of Coleoptera from the

Province of Yun-Nan, China, sent to him by Rev. P. Salvat, missionary in that province (see BULLETIN, March, 1917, p. 37); (3) other articles, such as a wooden shield from Central Africa, a Chinese soul tablet, etc.

From *Miss E. C. Hanna, Washington, D. C.*, some 200 specimens of minerals from the Pacific coast.

From *Mrs. W. F. Dickins*, specimens of chinaware used by Presidents Lincoln, Grant and Hayes respectively; a Greek lamp from the shrine of Eleusis; a tomb cup from a tomb in the Pyramid of Abu-Roash; a Roman lamp; a French flowerstand and other objects.

From *Mrs. H. L. Johnson, through Dr. Cooper*, ninety-one coins and tokens from the United States, Canada, Spain, France, England, Russia, Scandinavia, Austria, Central America, South America, Mexico; two commemorative medals.

From *Dr. D. F. McDonald, Washington, D. C.*, specimens of zinc sulphide, gypsum, iron carbonate, quartz and galena, from New Mexico; oil-bearing shale and a piece of fossilized tree from Nova Scotia; section of a quartz vein, specimens of Culebra formation, petrified tree (volcanic formation) from Panama; bows and arrows from Western Panama; a walking cane made from a railway tie of the Panama Railway.

From *Rev. J. Gleason, California*, a Syriac Ritual, a Syriac Breviary and Syriac Lectionary; a MS. containing the acts of the Council of Diamper in the Tamil language and script. All these are for the use of the Christian Church of Malabar.

From *Prof. H. Hyvernât, Catholic University, Washington, D. C.*, various books and pamphlets, a vase from a Christian tomb in Egypt; a series of postcards illustrating several countries of the East, especially Egypt. Professor Hyvernât has also received from Miss A. Margot, out of the collection of the late Miss L. Delarue, and placed in the Museum numerous interesting books dealing with various museum branches; engravings and details from old masterpieces, and many other objects. This collection will be described more fully at some future date.

From *Rev. B. A. McKenna, Catholic University, Washington, D. C.*, the Prayers of St. Narses in thirty-three languages; thirteen coins of various countries; Andrew Jackson's Farewell Address printed on silk and a medal of Pope Gregory XVI, both rescued from the fire and earthquake in San Francisco, 1906, and given to him by Sister Ignatius of the Sisters of Charity, Philadelphia, Pa.

From *Rev. Paschasius Heriz, O.C.D., Washington, D. C.*, as a deposit, a Tamil MS. written on palm leaves; nine coins from India; a large section of the bark of an Indian tree which is sometimes used as clothing.

From *Right Rev. M. J. Lavelle, of New York*, a miniature prayer book.

From *Mr. J. Wilcox, Philadelphia, the founder of the Museum*, a piece of lapis lazuli, from Chili; a piece of native silver, from Cobalt, Ontario, Canada.

From *Mr. J. Johnson, through Professor Hyvernât*, eight specimens of minerals from Drifton, Pa.

From *the Right Rev. W. T. Russell, Bishop of Charleston, S. C.*, through Rev. B. A. McKenna, sixteen photographs of church ornamentation.

From *Rev. J. A. Geary*, a Roman lamp found by the late Dr. Spensley.

From *Mrs. Rose A. Braendle*, two specimens of *Gorgonia flabellum* or Coral Fan.



From *Mr. Thomas Kernan, Washington, D. C.*, a Rose Coral.

From *Rev. J. M. Hayes*, a set of Vestments of Italian design, worn by Bishop Dunne at the dedication of the Cathedral of Dallas, Texas.

From *Rev. Francis J. Tobin, Richmond, Va.*, an autograph letter of Andrew Stevenson to Miss S. A. Woodville, 1831; also a circular letter by L. W. H. Peyton to the descendants of John Lewis asking them to co-operate in the erection of a monument to his memory.

From *Bro. William Kartheiser, S.M.*, pieces of petrified wood; a South American rider's cup having belonged to Rev. F. Rougier, S.M.; a music box with the residence of Napoleon at St. Helena carved on the cover; discarded American paper money.

From *Rev. A. Bellwald, S.M.*, twelve stallactites from the caves near Harper's Ferry.

From *Mr. A. Depatie, S.M.*, four coins among which an old Roman coin of Elegabalus; several bullets one of which found on the site of Fort Slemmer.

From *Mr. J. A. Sheil, Washington, D. C.*, two old coins, one from Holland and the other from the Republic of Geneva.

From the *Little Sisters of the Holy Family*, one specimen of iron ore from the Black Mine, and one specimen of native asbestos from the Thetford Mine, Canada.

From *M. J. O'Neill, Baltimore, Md.*, a \$20 Confederate bank note.

From *Miss M. Ellen O'Neill, Baltimore, Md.*, eight coins among which an American large copper cent of 1793.

From *Rev. G. Fuma, C.S.B., Detroit, Mich.*, a piece of olive tree from the Mount of Olives; a fragment of brick made without straw, from Palestine; a stone arrowhead from Pelee Island; an Indian pipe; a notary public's traveling cane containing pen, pencil and inkstand.

From *Dr. A. A. Vaschalde, C.S.B., Catholic University, Washington, D. C.*, a copper chisel from the so-called Michigan Antiquities.

From *Rev. F. Kress, Cleveland, Ohio*, a specimen of Iceland Spar or Iceland Crystal.

From *Rev. M. P. Bourke, Ann Arbor, Mich.*, the copy of a German book cover from the twelfth century.

From *Mr. A. J. Moulton, S.M.*, a Jewish silver watchcharm in the form of a Mezuzah, from Jerusalem.

From *Rev. F. Georgelin, S.M.*, a Jewish Mezuzah from Chelsea, Mass.

From *Rev. R. I. Kinnane, Port Clinton, Ohio*, a large specimen of a fine grained gypsum.

From *Miss M. Everly*, a miniature field gun; the scene of the crucifixion reproduced in wood and adjusted in a narrow necked bottle.

From *Rev. E. W. J. Lindesmith*, one of our principal benefactors, three albums of photographs of frontier life with explanatory notes (see BULLETIN, March, 1917, p. 37), another album containing photographs of war veterans and of all the presidents, also a most interesting one of ecclesiastical interest.

From *Mr. P. Hasson, S.M.*, a bullet found at Harper's Ferry, a relic from the Civil War.

From *Mr. James Robertson, Virginia*, a piece of shrapnel found at Manassas, Va., also a relic of the Civil War.

From *Mr. W. H. Reilly, Jersey City, N. J.*, an old copy of William Cowper's "The Task;" one Chinese and one Egyptian coin.

From *Mr. Hayes Hamilton*, a specimen of prison money, Sing Sing.

From *Mrs. J. Cammack*, through the Right Rev. Rector, sixty-one coins of various dates and countries.

From *the Maryland Geological Survey*, The Devonian Reports, Text and Plates, 3 volumes.

From *Rev. Gabriel McCarthy, O.M.C., Cumberland, Md.*, a very valuable collection of Devonian fossils from Cumberland and vicinity, collected by himself during his scientific expeditions.

To the above should be added the gift of several Incunabula by *Mr. Bellamy Storer, Rev. H. Noon, Dr. Hannis Taylor*; these have already been summarily described in the BULLETIN, October, 1916, p. 117.

We have just received from our generous friend, *Mr. F. J. Braendle*, several communiqués on Fungi; some photographs and accompanying article on an old twelfth century manuscript belonging to *Mr. A. J. Green* of Washington, and containing the Breviary of St. Norbertus including the Office of the Dead with the illuminations known as the "Dance of Death." It will be remembered that *Mr. Braendle* has already given to the University a very rich collection of mushrooms and mosses; a Herbarium of the District of Columbia and surrounding States as well, as many other articles.

*To all our benefactors we extend our heartfelt thanks.* It is only by such generous gifts that our museum will become what we try to make it, not only an object of curiosity but an object of educational usefulness.

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## NATIONAL SHRINE OF OUR LADY

The National Shrine of the Immaculate Conception, which will soon arise on the grounds of the University, is making excellent headway in the affections of our Catholic people. Already the generous sum of \$67,046.77 has been collected from all parts of our beloved country. Some generous donations have been sent in, but the bulk of the offerings comes from zealous and faithful donors of modest means. A considerable sum has been collected through various chapters of the National Organization of Catholic Women, organized in several dioceses, and to these zealous ladies our gratitude is owing in the name of the Immaculate Queen of Heaven.

The little bulletin of this holy work, known as *Salve Regina*, is now widely spread in every State of the Union, and is rendering incalculable service in keeping alive and strengthening devotion to Our Blessed Mother under her favorite title.

Many priests have already sent in voluntary offerings with promises to aid substantially when the church begins to rise. From many religious communities also we have received generous subscriptions with the assurance of future assistance. No doubt when the great edifice begins to lift up its imposing mass, our religious communities, generally, will desire to be represented in this universal tribute of praise and honor to Mary Immaculate. Meanwhile, we commend this great work of religion to the prayers of our readers, and bespeak for it their cordial sympathy and approval.

The United States and Canada owe such a debt of gratitude to Our Blessed Mother that every Catholic heart in these countries must rejoice that a temple of suitable dignity and grandeur is contemplated in her honor at the National Capital of this glorious republic.

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## CATHOLIC SISTERS COLLEGE

On Wednesday, April 17, the Executive Committee of the Catholic Sisters College met in the Administration Building of the College, and made the annual visitation.

The members of the Executive Committee are Bishop Canevin of Pittsburgh, Bishop Shahan, Rector of the University, and Walter George Smith, Esq., of Philadelphia.

The College was found in a very satisfactory condition financially and academically. Great praise was rendered to the sixty Sisters who have been studying in the College during this scholastic year. It was particularly pleasing to note the religious earnestness and zeal of these devoted teachers of our Catholic schools, and the high degree of academic success to the credit of each one. From time to time visitors of distinction come out to the Catholic Sisters College, and without exception declare it the most helpful institution they know of for the formation of our Catholic Teaching Sisters along the best and most efficient lines.

The Board of Trustees of the Catholic Sisters College, nine in number, met April 22 at the Catholic University and approved the report of the Executive Committee. This board is composed of the following members:

### Board of Trustees

His Eminence, James Cardinal Gibbons, Archbishop of Baltimore.

Most Rev. Henry Moeller, Archbishop of Cincinnati.

Most Rev. James Joseph Keane, Archbishop of Dubuque.

Most Rev. James Hubert Blenk, Archbishop of New Orleans.

Right Rev. J. F. Regis Canevin, Bishop of Pittsburgh.

Right Rev. Michael Joseph Lavelle, New York.

Right Rev. Thomas Joseph Shahan, Rector of the Catholic University.

Hon. Charles Joseph Bonaparte, Baltimore.

Walter George Smith, Esq., Philadelphia.

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## THE NEW SULPICIAN SEMINARY

Ground has been broken for the new Sulpician Seminary at the head of Fourth Street, near the gate of the University. The work will be rapidly pushed and it is expected that this edifice, designed for the fourth-year theological students of St. Mary's Seminary of Baltimore, will be ready for occupancy by the opening of the next scholastic year.

## AN INTERESTING LECTURE

On Thursday, April 19, R. Hayes Hamilton presented his lecture on America at McMahon Hall. In the afternoon he gave his annual charity lecture for the orphans of the city, including also children and pupils from St. Benedict's Academy, Sacred Heart Academy, Notre Dame, and St. Cecelia's, numbering in all nearly 500. On Thursday evening, Mr. Hamilton supplemented his lecture with seventy-five views of the Catholic University and gave a history of the University showing its development and progress during the first quarter century of its existence. All of the University buildings, as well as the affiliated colleges and the leading Catholic Girls' Schools, were shown. All of the communities were invited and the Assembly Hall was filled with students and professors from the following orders and schools: Holy Cross College, Marist Seminary, Marist College, St. Paul's College, Oblate Society of Mary, Dominican House of Studies, Franciscan Monastery, Apostolic Mission House and Caldwell Hall. After showing some unusual night pictures of Washington and the University the lecturer took his audience along the Hudson River into the Adirondacks, thence to Niagara Falls. Western pictures of Salt Lake City, Utah, Glacier National Park, and Yellowstone concluded the lecture.

Mr. Hamilton has worked two years on this Catholic University lecture and has now a complete set of hand-colored slides showing both the exterior and interior of many of the buildings and pointing out the aims and missions of the several different communities, as well as the undergraduate department. It is this lecture that Mr. Hamilton will present to Catholic audiences all over the United States and it is hoped that the Alumni will take advantage of this opportunity to aid in placing their Alma Mater before the Catholic people in their respective cities.

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## MILITARY DRILL AT UNIVERSITY

Immediately after Congress declared war, the lay students of our University started recruiting for the military drill. At the first assembly a sufficient number of students appeared to allow the formation of three companies. Plans were soon formulated, and drill periods were scheduled to take place on Tuesday, Thursday and Friday afternoons. Three of the University instructors, who have had military training were designated as instructors of the drill, and were ably assisted in the work by a large number of students who had been to the Plattsburg training camps, or had been educated at a school where military instruction was given.

The instructors in charge communicated with the War Department in the hope of having an army officer assigned to the University as military instructor, but owing to the fact that the army at present has an inadequate supply of officers for army purposes, they were unable to have an army officer assigned. However, Sergt. Major Malinka, a staff officer of the First Regiment of Engineers, stationed at the Engineer Barracks, Washington, D. C., volunteered his services as instructor until such a time as the War Department would transfer him to another post.

The work has been progressing rapidly, and the students have shown a great fondness and aptness for drill.

Bishop Shahan gave the students an eloquent sermon on Sunday morning, April 15. Briefly but forcibly he pointed out the great duty of every student of the University to uphold the President, and also showed the importance of preparedness. The Rector's sermon stimulated the latent fires of patriotism in the hearts of the student body and inspired them with greater zeal for military training.

Bishop Shahan said in part:

In the life of every nation come great and trying crises when the supreme sacrifice, in one form or another, is demanded of every citizen. We are no longer facing such a crisis, we are in the heart of it, and the youth of our country, no less than its elder citizens, is called on to defend its splendid inheritance, and to protect the rights of the American people, as set before us by the highest national authority. This is the first ordeal of patriotism for the students and the graduates of the Catholic University. I am certain that they will measure up to the expectations of the nation, and establish a tradition of patriotic devotion and generous service of the common weal that will never be broken. You are in a great measure the children or descendants of men who fled intolerable conditions in Europe and found here a secure refuge, a kindly welcome, universal encouragement and a livelihood, with the largest measure of freedom, political and religious.

Never in the history of mankind was human opportunity spelled so broadly and attractively as in this mighty republic. Now that it needs your support and your sympathies—all that you have and all that you are—I have no doubt of your patriotism, of your readiness to defend your native land and all it stands for. Practical patriotism is an immemorial tenet of natural religion and as such purifies and sweetens the heart and enlightens the spirit beyond any other natural sentiment. Obedience, docility, regularity of life, punctuality of service, respect for authority in its symbols, agents, and works, become at once duties of all patriotic youth when enrolled in the service of its country, and our nation can stand a considerable increase of that class of fundamental virtues. They tend sharply to offset a certain savage lawlessness of which there is now universal complaint. You will also learn in the new order of life on which we are entering much-needed lessons of frugality, moderation and self-control. The national crime of waste, extravagance, and luxury will find a sure curb in the hard facts of the national food supply, its increase, conservation, and distribution. You will also share in the renewal of our American spirit, a more intimate self-conscious unity, an elimination of perilous un-American drifts and tendencies, and a restoration to public honor and efficiency of the true principles of our American democracy. Read and remember the now historic address of President Wilson, and let its text sink into your hearts as the voice of our American public conscience and the mirror of our best thought on the unparalleled conditions of our national life in these days.

Many students have joined an Ambulance Corps that is being formed, others are preparing for Aviation, others for the Mosquito Fleet and the Navy.

Numerous students have already applied for commissions in the Officers' Reserve Corps, and soon we shall have new representatives in the Coast Artillery, Infantry and Engineering Corps. A good number of Senior students in Civil Engineering will take the examination for the Engineering Corps, Regular Army, or for Civil Engineer in the Navy.

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### TRINITY COLLEGE

The Association of Collegiate Alumnae held its thirty-fourth biennial meeting at Washington in the week of April 9-17. On Thursday, April 12, the conferences were held at Trinity College, the morning sessions at 10 o'clock, the afternoon sessions at 2. Upon their arrival at the College, the delegates found that every possible arrangement had been made for their

comfort and for the convenience and orderly procedure of the meetings. The guests were met by a reception committee composed of the president and dean of the College, members of the Faculty, and Seniors in scholastic garb. They were given cards printed with the names of the respective conferences and the class-rooms in which these were to be held, and were directed to the meeting-places by student-ushers.

The morning conferences were seven in number and were held simultaneously: conferences of Deans, of College Professors, of Women Trustees, of School Principals, of Branches, of affiliated Alumnae Associations, and of the Southern Association of College Women. Problems of interest to the various groups were discussed. At the Conference of Deans the questions of Student Government, of the Honor System and its application to the evil of dishonest work at examinations, of Vocational Training, the openings it offers to women and the possibility of establishing a bureau of Vocational Training to direct college graduates to positions connected with this system of training. At the Conference of College Professors the chief subject of discussion was "The Ineffectiveness of College Teaching; its Causes and Remedies." It appeared that it is difficult to get college professors to admit that college teaching is ineffective, but that students and others have no doubt that much of it is extraordinarily ineffective. An ingenious suggestion was made that some of this ineffectiveness might be reached by requiring students, either at the end of a course or at the end of senior year, and again three or more years after graduation, to register in writing, anonymously if preferred, their judgment on certain courses, what profit they derived therefrom, and why they considered the said courses effective or ineffective. The reason for the second record three years after leaving college was that some courses are by their nature not immediately effective, or that the benefit derived from them might not be perceived by the student while still under class-room influence. By this means, it was contended, the teacher could come into more direct contact with the students and could, as the result of the impressions received from these student-reports, make such changes in matter or method, as, after making due allowance for the human element, might seem necessary. A vote taken on this suggestion showed the majority of those present in favor of giving the plan a trial. One of the sub-topics of the discussion, whether teaching was more effective when the source of activity was in the teacher or when the lesson was practically conducted by the students, with the slightest possible pressure of direction from the teacher, found the members of the conference about equally divided, with good leadership on both sides.

Other topics discussed were: the means to be adopted to secure for women a larger share in the higher teaching and administrative positions in colleges, with a practical suggestion by Dean Reilly of Bryn Mawr, of the establishment of an informal bureau to collect data on the number of such positions and the names of college graduates able to fill them; and finally the question of the best form of service the A. C. A. can render to colleges at the present time. Taking the term "present" in a restricted sense, one delegate proposed close cooperation with the Government in aiding the propaganda of food production and conservation and in taking an active part in Red Cross work and in social service. Others considering the subject in a larger way, spoke earnestly of the need of encouraging

graduate work either at a student's Alma Mater or preferably at some other college or university.

At 1 o'clock a buffet luncheon was served in the dining hall at which the Seniors and Juniors were gracious and efficient hostesses. At 2 p. m. a joint conference of Trustees, Deans, and College Professors was held in the Auditorium. President M. Carey Thomas, of Bryn Mawr, presided, and was ably supported by President Ellen Fitz Pendleton and Professor Hart, both of Wellesley. The questions discussed were largely financial and administrative in character and were eloquently presented by such speakers as President Pendleton, President Woolley, of Mount Holyoke; Dean Ada Comstock, of Smith; Dean Eleanor Lord, of Goucher; Mrs. Lois K. Matthews, Dean of women at Wisconsin; Dean Eva Johnston, of Missouri University; President Bertha M. Boody, of Radcliffe; President Emily McVea, of Sweet Briar College, and others.

At 4 o'clock a reception was held by the President and Faculty of Trinity, and groups were subsequently formed to visit the O'Connor Art Gallery, the students' rooms, the new swimming-pool and other objects of interest.

After leaving Trinity the delegates went to visit the Catholic University, where they were received most cordially by Bishop Shahan, assisted by Rev. Dr. Kerby, Rev. Dr. Ryan, Rev. Fr. McKenna and others.

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### REV. THOMAS E. McGUIGAN, S.T.L.

The *Bulletin* extends hearty congratulations to Father McGuigan on his appointment as pastor of St. John's Church, Westminster, Md. Fourteen years of ecclesiastical service in St. Patrick's Church have endeared Father McGuigan to the Catholic citizens of the National Capital, all of whom wish him great success in his new charge. His loyalty to Alma Mater has been proved on many occasions, and in turn the University is proud of a son who reflects so worthily her teaching and her spirit. The congregation of St. Patrick's presented Father McGuigan with a purse of \$1,000 on the occasion of his departure.

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### NECROLOGY: ARCHBISHOP BLENK

By the death of Most Rev. James Henry Blenk, D.D., Archbishop of New Orleans, on April 20 the Catholic University loses a beloved and efficient Trustee, a loyal friend and a generous benefactor. The sympathies of the University go out to the clergy and the people of Louisiana for the loss of their great-hearted shepherd, and most active and eloquent leader. He was ever devoted to the interests of the Catholic University, and in season and out insisted on its importance to the cause of Catholic education. His own scholarly training, profound learning, and long experience as a pastor of souls added a unique value to his advocacy of the University's calling and work in our American Catholic life. God send his widowed clergy and people a successor in every way worthy of him and of the traditions of this great diocese. May he rest in peace!

THE ROSARY OF IRELAND'S YEARS<sup>1</sup>*(Continued from the March issue.)*

## BRAVERY OF THE IRISH

All Europe was ablaze in those days at the bravery of the Irish in the persecution which was being inflicted upon them. The position of the Irish Catholics had indeed become intolerable. If the yoke of the Sassenach had hitherto been galling enough to Erin, it was infinitely more so now, when the oppressor added to his ancient relentless national animosity the fierce spirit of religious hatred which the Reformation had everywhere enkindled among its partisans. With their churches desolate, their monasteries devastated, the altar of the sacrifice used for unspeakable purposes, their priests outlaws and murderable on sight, their religion trampled under the feet of the most dastardly villain Europe has ever beheld—these were indeed the days of the Dark Rosaleen. The priests indeed were on the ocean green, hurrying to Ireland's side for the Irish colleges and seminaries of the continent; there was wine from the Royal Pope upon the ocean green, the wine of his fatherly words of encouragement, as his ancestors in the days of old had encouraged the martyrs in the arenas of Rome; there was Spanish ale to give them hope—the stout help of Spain, noblest of all the Catholic lands of her day, but it was all in vain. Between the Irish hearts and freedom stood the one bridge—the bridge of apostasy, the abjuration of their Catholic faith, and that bridge they never crossed. Again and again the Geraldines and the Desmonds, the Fitzmaurices, the O'Neills and the O'Donnells fought to the last man to save Ireland, but it was all in vain. Goaded beyond all power of restraint by infamous and inhuman exactions, revolution after revolution broke out over the land like lightning, but it was all in vain.

Disasters began to rain heavily now over Ireland. There are scenes of wholesale spoliation, of galling oppression, of terrorism and blood, which no man would dare describe, along that sorrowful way to Ireland's crucifixion. In August, 1649, Oliver Cromwell reached the shores of Ireland. What the penal laws had failed to do, what the human bloodhounds had failed to destroy, the Iron Dictator was to finish. Words fail our historians from this date onward. The eternal infamy of Drogheda, the massacre of the women and children around the market-cross of Wexford, that foulest stain of all—the broken treaty of Limerick, and the battle-cry of the butchers: "To Connaught or to hell!"—all these, and more, are indelible scenes in the pages of our history which describe Ireland's crucifixion on the cross. Thousands were destroyed by the sword. Fire was let loose like a raging river over the land. Famine followed the army of our oppressors. Thousands of men and women were transported in pest-stricken ships to the swamps of the West Indies. Thousands of young girls were forcibly taken to the English colonies in America. Thousands of young men were sold as slaves in Massachusetts and Virginia. But even this was not enough. The blood lust had entered the hearts of our enemies and the cry went out that Ireland must be exterminated, *delenda est Carthago*, Ireland must be destroyed. A tract of land in Connaught was all that was left to this noble race of saints and scholars, and any Irish man, woman or child found beyond its confines from a certain day in March in the year 1654 might be killed by anybody who saw or met them. Of the execution of our archbishops and bishops, of the horrifying mutilation of our priests after they had been done to death, of the days in the bogs of Ireland, where our people died of hunger, starved by the hunger and thirst of injustice, all through that terrible eighteenth century which followed the Cromwellian crucifixion of Ireland, little need be said. Crucifixion it was—not of three hours, but of three centuries, lasting from the first act of Henry VIII down to the act of emancipation, in 1829, and Ireland's heart was pierced with the anguish of a sorrow none but an Irish heart can understand. Then, indeed, might it be said that the heart of Ireland was broken. All hopes seemed abandoned and despair

<sup>1</sup>St. Patrick's day address, given in the Academy of Music, Philadelphia, Pa., March 15, 1917, by Rev. Dr. Guilday. Owing to pressure of space part of the address has been omitted.



was settling on the face of the land of destiny. Twice toward the end of those three centuries when Ireland hung upon the cross, bleeding wounds which would never heal again, twice a ray of hope sped across the hills and crags and let Erin remember the days of old when she possessed her own freedom. The first was our own war of independence, in 1775, when the colonies revolted against laws which contained but the shadow of the injustice done to Ireland. The surrender of Burgoyne at Saratoga, in October, 1777, awoke the saddened hearts of the Irish, and under the spell of Grattan's powerful eloquence, the flame of ancient courage began to revive. The second of these events is so closely allied to our own independence as to be almost part of it—the glorious rebellion of '98, when the United Irishmen sought to do for Ireland what Washington and his allies had done for America. At the head of the English forces in Ireland, in '98, was the same Lord Cornwallis who had surrendered at Yorktown to the Americans nearly twenty years before. The suppression of the rebellion of '98 cost Ireland the lives of two of her most brilliant sons, Lord Edward Fitzgerald and Wolfe Tone, and the revolt of 1803, which was the last up to our time, lost us the loveliest hero of them all, Robert Emmet. During these last years of the sorrowful period of Ireland's history many influences had been at work to soften the sentiments of England toward the people of Ireland and so to prepare the way for our emancipation from a thralldom which all Europe—Protestant and Catholic—heartily condemned. Sorrow had clung so long and so closely like a drapery around the form of Ireland that it seemed to be part of herself. And yet the hour of her triumph was nearer at hand than was felt. For a thousand years she had suffered—first under the pagan Danes, then under the Anglo-Normans, then under the Tudors, the Stuarts, the Cromwellians, and lastly under the Hanoverians. She had bowed her head in the Garden of Gethsemane to the will of God—"not mine, but Thine be done," she said. She had been scourged and crowned with thorns until she sank beneath the cross the penal legislation of the day had placed upon her sacred shoulders, and she had hung crucified over three hundred years upon a cross which her enemies had reared for her destruction. But there was a divine part which could never die. Those who hated her race and her faith might seal the tomb, but her resurrection was at hand. But who shall tell the number of those who bled and died for Ireland during this mysterious reign of sorrow? Who shall count the cost of her fidelity to the ancient faith born in her heart on Tara's hill that Easter day in Patrick's time?

#### THE GLORIOUS MYSTERIES OF IRELAND

For a thousand years Ireland had been journeying to her death. Her heart was torn with the memories of a past that would apparently never return to her. Her eyes were as a frozen sea, glazed and glistening with the tears which had been her daily food for centuries. All history stands aside to allow her to pass, for she is unique in her sorrow. Since the days when the children of Israel were in bondage in Egypt, there has never been written in book or on stone, never heard before in tales of misery, a more miserable story of hardships like the hardships of Ireland. Her poets, who saw more deeply into her heart than her historians, recognized in the calamities which had fallen upon her the hand-work of God.

I see with my eyes, said one,  
That the High King has a bow ready in His hand,  
And his quiver is full of arrows with sharp points,  
And every arrow of them for our sore wounding,  
From the sole of our feet to the top of our head,  
To bruise our hearts and to tear our sinews;  
There is no spot of our limbs but is scarred.

Ireland had gone through the crucible of suffering, and every worthless metal had been burned from out her character. The gold of her faith was cleansed from every tarnishing, and now were to come the days of her triumph, the glorious aftermath which would dazzle her best-beloved children with its infinite all-recompensing return. We are living in that period—the period of Erin's glory, and if we allow our hearts to rejoice with the rejoicing of children, it is not

because we have forgotten them that died to bring our beloved country to the day of its redemption. Side by side with our joy chants the tenderest part of us a prayer for the dead who have died for Ireland from Clontarf's day to the Easter-eve of yesteryear:

God rest you, rest you, rest you, Ireland's dead!  
 Peace be upon you shed;  
 Peace from the mercy of the Crucified,  
 You who for Ireland died!  
 Soft fall on you the dews and gentle airs  
 Of interceding prayers,  
 From lowly cabins of our ancient land,  
 Yours yet, O sacred band!  
 God rest you, rest you: for the fight you fought  
 Was His: the end you sought  
 His: from His altar fires you took your flame,  
 Hailing His Holy Name  
 Triumphantly you gave yourselves to death;  
 And your last breath  
 Was one last sigh for Ireland, sigh to Him,  
 As the loved land grew dim.

Aye, they died to give us life. They sorrowed to bring us surcease from our pain. They gave death—ah, what death lovelier!—in the name of Him who has guided our nation all through the centuries, that their children's children might see the blazing wonder of the resurrection of Erin. They broke the chains of slavery which had been welded upon her wrists three centuries before, when they passed the act of emancipation, in 1829, and Ireland arose from her grave in the habiliments of her sorrow, but her children gathered about her and took them off one by one and cast them into the grave behind her. Again the world stood amazed at the depth of Irish tenderness, for in every corner of the world whither they had gone, and in Erin itself, Irish hearts ascended above the maddening memories of their misery, and the voice of Daniel O'Connell, the uncrowned king of Ireland, thrilled them, filled them with a triumph they had not known since the days of Saint Patrick.

With all her warm sympathy, with all her ardent love for the pathetic, the pure and the beautiful, with all her ready gaysomeness, and especially with all her loyalty to the Master to whom the great apostle had pledged her amid the storms of Cruachan, Ireland emerged from the valley of sorrow young still— young in spirit, young in aspirations and young in ideals; and if ever the rewards of the Master were visible, they are surely visible in her growth in these times of ours. Strong with the strength of a cause won by centuries of affliction, the Irish race forgave its old oppressors, it ascended above the material desire for revenge, and then it was that the Almighty Father of the nations of the world accepted anew the dedication of Erin to the cause of Christ. She was an inexhaustible fountain of faith in the past, and this time, instead of twelve loyal sons, God was to send the spirit of the Holy Ghost upon an entire nation. It was a new Pentecost, and with the burning zeal of the apostles of old, Irish men and women began to leave their beloved land for Canada, Australia and New Zealand, and, above all, for the United States, to carry the faith to these distant climes and to spread their own exquisite love of God all over the world.

#### IRELAND'S CROWN

Need we ask now what has been the meaning of it all—these years of Ireland's joys and these years of Ireland's sorrows, when the hand of God has at last reached these mysteries of her wondrous triumph over the whole world. There is hardly a land that knows not the piety and the devotion of the sons and daughters of Kathaleen Ny-Houlahan. Whole volumes have been written to perpetuate the great Irish names of the Continent, of South America and of our own beloved republic. Everywhere they have gone, impelled by the pentecostal fire of the Holy Ghost, which descended anew upon our people a hundred years ago, and everywhere they have carried with them a fidelity to the crucified Master, a

child-like love for Mary Immaculate, an undying attachment to that devotion which links Jesus and Mary forever in their hearts—the holy rosary, and a veneration for the priests of God which no other race has ever surpassed. With eyes of spiritual vision, they can look back across the valley of their sorrows and see year by year when Ireland was red with the blood of suffering, how their priests, like other Christs, kept the lamp of the sanctuary burning in spite of every law that banished its rays. Her priesthood is the strong chain upon which Almighty God has strung the beads of the rosary of Ireland's years. God has saved Ireland through their appointed hands and hearts. Scattered from the hills about Croagh Patrick to the sands of the Australian seas, from the northernmost climes of Alaska, down through the Canadian forests and the United States, on to the lands southernmost in South America, they are a dynasty of men, consecrated to Almighty God, who trace their divine lineage back through the towering centuries to the first laying-on of hands in Ireland. They have grown from a little band of apostles in Saint Patrick's day to a vast army, leaders of their people, and in every word they have uttered, in the glorious example of their lives of self-sacrifice, of zeal and of devotedness to God and to their race, they have taught our Irish hearts the solution of the enigma of Ireland's history. We have not always understood, for our eyes have been blinded with misery, but who was it with infinite patience and love that kept our vision heavenward searching for the answer to Ireland's wrongs, if it was not the priesthood we all love and venerate as God's own Soggarth Aroon? It has been the eloquence of the Irish clergy, their learning, their faith, their patriotism, their loving protection of the poor, their apostolic zeal, their gift of spiritual consolation, their o'erpowering love of Mary, the Queen of the saints and sinners, which have influenced our race more than all else in the world. They are the fairest chivalry of the sons of God, and it has been Irish motherhood with all its sublime spirit of prayer, its wondrous purity and obedience, that has given to the Church of God that white-robed band of confessors, blessed throughout the entire world. It is they who, melting into happiness the hearts of us filled with wrath, have kept our vision fixed upon the horizon of that other world where the triumphant mysteries of Erin's history will blend into a full noonday refulgence of an understanding which will surpass all our hopes and will largess our hearts and reward us with glory for our fidelity to the lessons they have taught. But until that assumption of the world into the presence of God, many years, many centuries, may yet have to pass by before the world has reached the vestibule of eternity, and the spirit of the Holy Ghost which has descended upon all our Irish hearts in tongues of fire will give us of today courage to hand down to our children the examples of loyalty to God and to Ireland which we have inherited from them that have gone before. The fingers of God can only reach the end of Erin's rosary in the world to come, for it will only be in heaven that Ireland can be rightly repaid for her loyalty. Ah, yes, in the world to come, for the panoramic vision of Ireland's history can never stop this side of eternity; it spreads beyond the confines of the kingdom of men into the kingdom of God; it leaps beyond our bourne of time and space into the infinite realms of happiness that circle around the throne of God. For the Irish heart it is but one step into the sublime, and one day in God's eternity the children of the race of Patrick and Brigit and Columba will be gathered around the Book of the Seven Seals, and when the Lamb opens that immortal record of the world's love of God, when He shall have assumed to Himself all the peoples of the world for that great last judgment, when every king of the earth, every prince and every tribune, the rich and the strong, every bondman and every freeman, shall stand there in the sight of the Lamb, stand in the holy city of the new Jerusalem, where God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, the word of the Lord God of Hosts shall be heard in judgment, and Ireland the joyous, Ireland the sorrowful, Ireland the triumphant, shall be crowned the eternal queen of the nations of heaven—of them that are redeemed from out the lands of the earth.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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THE CATHOLIC UNIVERSITY OF AMERICA  
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# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXIII*

*June, 1917*

*No. 6*

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## COMMENCEMENT EXERCISES

On Wednesday, June 13, at 10 a. m., in the Assembly Room, McMahon Hall, were held the Commencement Exercises of the University. The Right Rev. Rector, Bishop Shahan, presided and delivered the address. Its patriotic spirit, its broad and prophetic view and its historic interest made a deep impression. Many who received their degrees came forth in their soldier uniforms. Rounds of applause greeted them as they represented many other degree students who could not appear, because they were serving in the interests of their country. More than one hundred of our students have joined the ranks of their country's defenders.

### **The School of the Sacred Sciences**

#### **BACHELOR OF CANON LAW (J.C.B.)**

- Rev. Caius Castillo, . . . . . Yucatan, Mexico  
Rev. Frederick Francis Gabriel Connor, Rockford, Ill.  
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Rev. Philip Leander Lopez, O.F.M., . . . College of the Holy Land  
Rev. Alphonsus Marrero, . . . . . Porto Rico  
Rev. Audomaro Molina, . . . . . Yucatan, Mexico  
Rev. Carlos de Jesus Molina, . . . . . Yucatan, Mexico  
S.T.L. (The Gregorian University, Rome), 1912.  
Rev. Augustine Cosmas Pozos, O.F.M. . College of the Holy Land  
Rev. John Salazar, . . . . . Yucatan, Mexico  
Rev. Nicholas Tijerino, . . . . . Leon, Nicaragua  
Ph.D. (Gregorian University, Rome), 1901; S.T.D. (ibid.), 1905.  
Rev. Francis Wanenmacher, . . . . . Buffalo, N. Y.  
A.B. (Canisius College, Buffalo, N. Y.), 1905.

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Rev. Virgil S. Michel, O.S.B., . . . . . Collegeville, Minn.  
A.B. (St. John's University), 1909; Ph.B. (ibid.), 1912; A.M. (ibid.), 1913.  
Rev. Martin Thomas O'Connell, . . . . . Sioux City, Iowa  
A.B. (St. Joseph's College, Dubuque, Iowa), 1913.



- Rev. Francis Enoch Siddons, . . . . .Scranton, Pa.  
A.B. (St. Bonaventure's College, Allegany, N. Y.), 1912.
- Rev. Henry Joseph Buerger, . . . . .The St. Paul Seminary
- Rev. William Graham Coughlin, . . . . .The St. Paul Seminary
- Rev. Edmund Niess, . . . . .The St. Paul Seminary
- Rev. Frederick Burkhardt, . . . . .Mt. St. Mary's of the West
- Rev. Edward Dillon, . . . . .Mt. St. Mary's of the West
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- Rev. James Wade . . . . .Mt. St. Mary's of the West

## LICENTIATE IN CANON LAW (J.C.L.)

- Rev. Aurelius Louis Borkowski, O.F.M., College of the Holy Land  
J.C.B. (The Catholic University of America), 1916.  
 Dissertation: "*De Confraternitatibus Ecclesiasticis.*"
- Rev. Caius Castillo, . . . . .Yucatan, Mexico  
 Dissertation: "*De Vicario Capitulari.*"
- Rev. Frederick Francis Gabriel Connor, Rockford, Ill.  
 Dissertation: "*The Church and the Heretical State.*"
- Rev. John Joseph Lynch, . . . . .Boston, Mass.  
Ph.B. (St. John's Seminary, Brighton, Mass.), 1911; J.C.B. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916; S.T.L. (ibid.), 1916.  
 Dissertation: "*Conditional Matrimonial Consent.*"
- Rev. Alphonsus Marrero, . . . . .Porto Rico  
 Dissertation: "*De Impedimento Criminis.*"
- Rev. Carlos de Jesus Molina, . . . . .Yucatan, Mexico  
S.T.L. (Gregorian University, Rome), 1912.  
 Dissertation: "*De Matrimonii Sanatione in Radice.*"
- Rev. Nicholas Tijerino, . . . . .Leon, Nicaragua  
Ph.D. (Gregorian University, Rome), 1901; S.T.D. (ibid.), 1905.  
 Dissertation: "*De Vicario Generali.*"
- Rev. Francis Wanenmacher, . . . . .Buffalo, N. Y.  
A.B. (Canisius College, Buffalo, N. Y.), 1905.  
 Dissertation: "*The Defender of the Marriage Tie.*"

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- Rev. Joseph Thomas Barron, . . . . .St. Paul, Minn.  
S.T.B. (The Catholic University of America), 1912.  
 Dissertation: "*The Protestant Theology of Atonement.*"
- Rev. Nicholas Joseph Berg, . . . . .Rockford, Ill.  
S.T.B. (The Catholic University of America), 1916.  
 Dissertation: "*The New Life.*"
- Rev. James Henry Carr, . . . . .Fall River, Mass.  
A.B. (Holy Cross College, Worcester, Mass.), 1912; S. T. B. (The Catholic University of America), 1916.  
 Dissertation: "*The Social Origin of Morality.*"

- Rev. Edward Augustine Cerny, . . . . Rockford, Ill.  
A.B. (Dubuque College), 1912; S.T.B. (St. Mary's University, Baltimore, Md.), 1915.  
Dissertation: "*The Missions of Esdras and Nehemias; A Study in Old Testament Chronology.*"
- Rev. James Aloysius Coyle, . . . . Fall River, Mass.  
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (The Catholic University of America), 1916.  
Dissertation: "*The Morality of Political Revolution.*"
- Rev. Joseph Michael Egan, . . . . New York, N. Y.  
A.B. (Cathedral College, New York), 1912; A.M. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916.  
Dissertation: "*The Ideal of the Priest in Society in the Capitularies of Charlemagne.*"
- Rev. Henry Francis Hammer, . . . . New York, N. Y.  
A.B. (Fordham University), 1910; J.C.B. (The Catholic University of America), 1916, S.T.B. (ibid.), 1916.  
Dissertation: "*Episcopal Claims and Presbyteral Assumptions in the Light of Patristic Literature.*"
- Rev. Lawrence Peter Landrigan, S.S.J., . Baltimore, Md.  
A.B. (St. Mary's University, Baltimore, Md.), 1912; J.C.B. (ibid.), 1916; S.T.B. (ibid.); 1916.  
Dissertation: "*The Binding Obligation of the Laws of General Property Taxes.*"
- Rev. Gabriel Albert McCarthy, O.M.Cap., Cumberland, Md.  
Dissertation: "*St. Peter's Confession of Faith at Caesarea Philippi.*"
- Rev. Eugene Joseph MacDonald, . . . . New York, N. Y.  
A.B. (Cathedral College, New York City), 1912; A.M. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916.  
Dissertation: "*Conscience and the Existence of God.*"
- Rev. Francis Joseph Maloney, . . . . Fall River, Mass.  
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (The Catholic University of America), 1916.  
Dissertation: "*Prescription.*"
- Rev. Michael Ambrose Mathis, C.S.C., . Holy Cross College.  
Litt.B. (Notre Dame University), 1910; S.T.B. (The Catholic University of America) 1914.  
Dissertation: "*The New Testament Term  $\pi\acute{\iota}\sigma\tau\iota\varsigma$  in the Patristic Literature of the First Five Centuries.*"
- Rev. Timothy Bartholomew Moroney, S.S.J., . . . Baltimore, Md.  
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (ibid.), 1915.  
Dissertation: "*Christianity and Personality.*"
- Rev. James Ambrose Nolan, . . . . Albany, N. Y.  
S.T.B. (The Catholic University of America), 1916.  
Dissertation: "*The Glory of God and the Good of Man.*"

## DOCTOR OF CANON LAW (J.C.D.)

- Rev. Michael Galliher, O.P., . . . . College of the Imm. Con.  
J.C.B. (The Catholic University of America), 1915; J.C.L. (ibid.), 1916.  
Dissertation: "*Canonical Elections.*"

## DOCTOR OF SACRED THEOLOGY (S.T.D.)

Rev. Joseph Julius Charles Petrovits, . . . Harrisburg, Pa.  
J.C.B. (The Catholic University of America), 1915; S.T.B. (ibid.), 1915; S.T.L. (ibid.), 1916.

Dissertation: "*Theology of the Cultus of the Sacred Heart.*"

**The School of Law**

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Charles Joseph Bennett, . . . . . Waterbury, Conn.  
John Spellman Derham, as of the Class of  
1916, . . . . . East Douglas, Mass.  
Patrick John Flannery, Jr., . . . . . Mahanoy Plane, Pa.  
Francis Joseph Ford, . . . . . Inkerman, Pa.  
A.B. (St. Thomas College, Scranton, Pa.), 1914.  
Paul Joseph Kennedy, . . . . . St. Paul, Minn.  
Clarence Matthew Lehan, . . . . . Pawling, N. Y.  
Isaiah Matlack, . . . . . Trenton, N. J.  
Albert Raymond Mulvey, . . . . . Providence, R. I.  
John Vincent Murphy, . . . . . Boston, Mass.  
Francis Joseph Rogers, . . . . . Hyde Park, Mass.  
Henry Joseph Streat, . . . . . Richmond, Va.  
John Francis Urbany, . . . . . Carroll, Iowa

The following gentlemen also have completed all the requirements of scholarship, and the degree of Bachelor of Laws will be conferred upon them on their twenty-first birthdays:

George Arthur Barry, . . . . . Milford, Mass.  
Gerard Benedict Straub, . . . . . St. Mary's, Pa.

## MASTER OF LAWS (LL.M.)

Hugh Francis Gillespie, . . . . . Omaha, Neb.  
A.B. (Creighton University, Omaha, Neb.), 1909; A.M. (ibid.), 1911; LL.B. (ibid.), 1915.

Dissertation: "*The Relations Between Natural Law and Civil Law.*"

**The School of Philosophy**

## BACHELOR OF ARTS (A.B.)

Martin Joseph Brady, . . . . . Taunton, Mass.  
John Joseph Butler, . . . . . Malden, Mass.  
Thomas Smith Connor, . . . . . Greensburg, Pa.  
Vincent Paul Dooley, . . . . . Washington, D. C.  
LL.B. (The Catholic University of America), 1913.

|  |                   |
|--|-------------------|
| James Joseph Gallagher, . . . . .      | Mahanoy City, Pa. |
| Joseph Sylvester Harrington, . . . . . | Salix, Iowa.      |
| Martin Anthony Hunt, . . . . .         | Dedham, Mass.     |
| Raymond Dennis Kennedy, . . . . .      | Hudson, N. Y.     |
| John Harold Manning . . . . .          | Scranton, Pa.     |
| George Bradshaw Murray, . . . . .      | Lawrence, Mass.   |
| Joseph Patrick Quinlan, . . . . .      | Hyde Park, Mass.  |
| Edward Rayson Roche, . . . . .         | Washington, D. C. |
| Edward Patrick James Somers, . . . . . | Easton, Pa.       |
| Albert Joseph White, . . . . .         | Framingham, Mass. |

## BACHELOR OF PHILOSOPHY (P.H.B.)

|                                   |                     |
|-----------------------------------|---------------------|
| James Ambrose Losty, . . . . .    | Hartford, Conn.     |
| William Anselm Lynahan, . . . . . | College of St. Paul |
| Walter Eric Leo Norris, . . . . . | Derby Line, Vt.     |
| Justin Joseph O'Brien, . . . . .  | College of St. Paul |
| Edward August Rumler. . . . .     | Jackson, Mich.      |

## MASTER OF ARTS (A.M.)

|   |                   |
|---|-------------------|
| Brother Antoninus, C.F.X., . . . . .  | Baltimore, Md.    |
| A.B. (Mount St. Joseph's College, Baltimore, Md.), 1914.  |                   |
| Dissertation: " <i>Relation of Time of Perception to Quantity Perceived.</i> "  |                   |
| Clarence Joseph Bourg, . . . . .  | Thibodaux, La.    |
| A.B. (Jefferson College, La.), 1912.  |                   |
| Dissertation: " <i>Sugar Tariff Legislation.</i> "  |                   |
| Clifford Michael Collins, . . . . .   | Scranton, Pa.     |
| A.B. (St. Thomas College, Scranton, Pa.), 1916.   |                   |
| Dissertation: " <i>The Interstate Commerce Commission.</i> "  |                   |
| William Eugene Davis . . . . .  | Greenfield, Ohio. |
| B.S. (Ohio State University), 1913.   |                   |
| Dissertation: " <i>The Organization of Ohio and Its Admission into the Union.</i> "   |                   |
| John Edward Dunphy, . . . . .   | Portland, Me.     |
| A.B. (Bowdoin College), 1913.   |                   |
| Dissertation: " <i>A Comparison of the Massachusetts Constitution of 1780 with the Constitution of the United States.</i> " |                   |
| Frederick James Gillis, . . . . .   | Dorchester, Mass. |
| A.B. (Boston College), 1916.  |                   |
| Dissertation: " <i>James Wilson in the Constitutional Convention and in the Pennsylvania Ratifying Convention.</i> "        |                   |
| Irving John Hewitt, . . . . .   | Madison, Wis.     |
| A.B. (University of Wisconsin), 1910.   |                   |
| Dissertation: " <i>The Irish Schoolmaster in the United States.</i> "   |                   |
| Martin Henry Higgins, . . . . .   | Madison, Wis.     |
| A.B. (The University of Wisconsin), 1916.   |                   |

- Dissertation: "*William Lloyd Garrison a Typical Reformer.*"  
 Rev. Brother Ferrer Leo Kienberger, O.P.,  
 College of the Im. Conc.
- Dissertation: "*The Mediaeval Legends of the Saints and Their Influence.*"  
 Peter Joseph Mayers, . . . . . New Rochelle, N. Y.  
 A.B. (Colby College, Waterville, Me.), 1916.
- Dissertation: "*Two Colonial Statesmen: Col. Thomas Dongan and Sir William Johnson.*"  
 Raymond Clendenin Miller, . . . . . Vincennes, Ind.  
 A.B. (Indiana University), 1916.
- Dissertation: "*Our Need of Improved Banking Connections with South American Countries.*"  
 Rev. Audomaro Molina, . . . . . Yucatan, Mexico
- Dissertation: "*Administrative Elements Common to the Public and Catholic School Systems in the United States.*"  
 Rev. Edmund Joseph McCorkell, C.S.B., Toronto, Canada.  
 A.B. (The University of Toronto), 1911.
- Dissertation: "*An Exposition and Criticism of Hilaire Belloc's 'Servile State.'*"  
 Rev. Brother Cyprian McDonnell, O.P., College of the Im. Conc.
- Dissertation: "*Some Characteristics of Pilgrim Life in Mediaeval Times.*"  
 Henry Chester McGrath, . . . . . Scranton, Pa.  
 A.B. (St. Thomas College, Scranton, Pa.), 1916.
- Dissertation: "*A Résumé of the Organization of the Federal Judiciary Under the Constitution.*"  
 Rev. Brother Justin Hugh McManus, O.P.,  
 College of the Im. Conc.
- Dissertation: "*The Mediaeval Revival of Preaching.*"  
 Thomas Joseph O'Connor, . . . . . New York City  
 A.B. (Manhattan College), 1916.
- Dissertation: "*The Patriot War.*"  
 Edward Louis Owen, . . . . . Portland, Me.  
 A.B. (The Catholic University of America), 1916.
- Dissertation: "*History and Organization of the Packing Industry.*"  
 Brother Sylvan, C.F.X., . . . . . Baltimore, Md.  
 A.B. (Mount St. Joseph's College, Baltimore, Md.), 1914.
- Dissertation: "*Psychological Methods of Studying Delinquency.*"  
 Rev. John Joseph Sheridan, C.S.B., . . . Toronto, Canada.  
 A.B. (University of Toronto), 1915.
- Dissertation: "*Nuns as Scribes in Mediaeval Times.*"  
 Paschal Sherman, . . . . . Okanogan, Wash.  
 A.B. (St. Martin's College, Lacey, Wash.), 1916.
- Dissertation: "*The Indian Policy of the United States.*"

Rev. Brother Luke Patrick Thornton, O.P.,

College of the Im. Conc.

Dissertation: "*The Rise and Emancipation of Mediaeval Towns.*"

John Archibald Walker, . . . . . Lake Ainslie, N. S.

A.B. (St. Francis Xavier's College, Antigonish, N. S.), 1916.

Dissertation: "*The Settlement of Industrial Disputes in Canada Under the Industrial Disputes Investigation Act.*"

#### MASTER OF PHILOSOPHY (PH.M.)

Clarence Emmett Manion, . . . . . Henderson, Ky.

A.B. (St. Mary's College, Ky.), 1915; A.M. (The Catholic University of America), 1916

Dissertation: "*An Inquiry into the Origin of Political Parties in the United States.*"

Joseph Vincent Mooney, . . . . . Clinton, Iowa.

A.B. (The Catholic University of America), 1915; A.M. (ibid.), 1916.

Dissertation: "*The Disposition of the Mission Indians after Secularization of the Missions of California.*"

Joseph Henry Weiler, . . . . . Bellevue, Ky.

A.B. (St. Xavier's College, Cincinnati, Ohio), 1914; A.M. (The Catholic University of America), 1915.

Dissertation: "*The Abolition Movement.*"

## The School of Letters

#### BACHELOR OF ARTS (A.B.)

Oliver Dufour Brown, . . . . . Washington, D. C.

John Rhodes Haverty, . . . . . Atlanta, Ga.

John Edward Mackay, . . . . . Everett, Mass.

John Kelly O'Connor, . . . . . Troy, N. Y.

Arthur William Sullivan, . . . . . South Boston, Mass.

#### MASTER OF ARTS (A.M.)

Edward James Alexander, . . . . . Jacksonville, Ill.

A.B. (Illinois College), 1916.

Dissertation: "*The Reputation of Bret Harte, Writer of Short Stories.*"

Rev. Sylvester Joseph Hartman, C.P.P.S., Collegeville, Ind.

Dissertation: "*Greek Types of Character in Plautus.*"

#### DOCTOR OF PHILOSOPHY (PH.D.)

Rev. Edwin Auweiler, O.F.M., . . . . . College of the Holy Land

A.B. (St. John's College, Washington, D. C.), 1915.

Dissertation: "*A Critical Introduction to a New Edition of the Latin Text of the Chronica Fratris Jordani a Giano.*"

Walter Frederick Cahir, . . . . . Cambridge, Mass.  
A.B. (Harvard University), 1914; A.M. (The Catholic University of America), 1915;  
L.H.M. (ibid.), 1916.

Dissertation: "*The Drapier Letters of Jonathan Swift*."

Rev. Patrick Aloysius Collis, . . . . . Philadelphia, Pa.  
S.T.B. (St. Charles Seminary, Overbrook, Pa.), 1912; A.M. (The Catholic University of America), 1913.

Dissertation: "*Consolations on Death in Roman Literature*."

Rev. Thomas Joseph McGourty . . . . . Scranton, Pa.  
A.B. (Mount St. Mary's College, Emmittsburg, Md.), 1899; A.M. (ibid.), 1901.

Dissertation: "*A Critical Study of the Agrippa Oration in Dio's Roman History, Bk. LII, Ch. 2-14*."

## The School of Sciences

### CERTIFICATE OF PROFICIENCY IN ARCHITECTURE

William Patrick Cain, . . . . . Pittsfield, Mass..

Joseph Emmet Kelly, . . . . . Pittsfield, Mass.

### BACHELOR OF ARTS (A.B.)

Ralph David Bergen, . . . . . Barberton, Ohio

Neil Bernard Doherty, . . . . . Cambridge, Mass.

John Richard Dolan, . . . . . Warren, Ohio

John Paul Eckert, . . . . . Washington, D. C.

Thomas Fintan Reilly, . . . . . Philadelphia, Pa.

### BACHELOR OF SCIENCE (B.S.)

William Francis Coffey, . . . . . Highland Falls, N. Y.

Arthur Leslie Gloster, . . . . . Winsted, Conn.

Stephen Ambrose Gorman, . . . . . Washington, D. C.

Robert James Tucker, . . . . . Mount Clemens, Mich.

### BACHELOR OF SCIENCE IN CHEMICAL ENGINEERING (B.S. IN CHEM. ENG.)

Frank David Burke, . . . . . Norwich, Conn.

Harry William Eberly, . . . . . Brookland, D. C.

Hugh Edward Ferguson, . . . . . Charleston, Mass.

John Edward McCarty, . . . . . Dover, N. H.

Frank Joseph Smith, . . . . . Providence, R. I.

Philip Gunckel Wrightsman, . . . . . Washington, D. C.

### BACHELOR OF SCIENCE IN ARCHITECTURE (B.S. IN ARCH.)

Joseph Henry Lucas, . . . . . Bridgeport, Conn.

Daniel Charles Regan, . . . . . Norwood, N. Y.

Walter William Roche, . . . . . Far Rockaway, N. Y.

## BACHELOR OF SCIENCE IN CIVIL ENGINEERING (B.S. IN C. E.)

- Richard Milton Ahern, . . . . . Willimantic, Conn.  
 Michael Joseph Cassidy, . . . . . Macon, Ga.  
 A.B. (Spring Hill College, Mobile, Ala.), 1914.  
 Dennis Walter Doyle, . . . . . Chadwicks, N. Y.  
 Luis Gutierrez y Cañedo, . . . . . Mexico City, Mexico  
 Robert Francis Anthony Studds, . . . . Washington, D. C.  
 Henry Goeding Francis Wilson, . . . . Washington, D. C.

## BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING (B.S. IN E. E.)

- John William Callahan, . . . . . Hartford, Conn.  
 Murray John Idail, . . . . . Nat'l Soldiers' Home, Va.  
 James Leo McMullen, . . . . . Poughkeepsie, N. Y.  
 James O'Connell, Jr., . . . . . Washington, D. C.  
 Raymond Michael O'Rourke, . . . . . Buffalo, N. Y.  
 Edward George Paschalis . . . . . Washington, D. C.  
 Ernest Joseph Thibodeau, . . . . . Milltown, Mont.  
 A.B. (St. Mary's College, Van Buren, Me.), 1913.

## BACHELOR OF SCIENCE OF MECHANICAL ENGINEERING (B.S. IN M. E.)

- Edward Nolan Delahunt, . . . . . Portsmouth, Va.  
 William Francis Galvin, . . . . . Waterbury, Conn.

## MASTER OF ARTS (A.M.)

- Rev. William Edward Lawler, . . . . Davenport, Iowa  
 A.B. (Dubuque College), 1910.  
 Dissertation: "*Wine, Its Nature and Manufacture.*"  
 Brother Urbanus Lewis, F.S.C., . . . . Ammendale, Md.  
 B.S. in C.E. (St. Mary's College, Oakland, Cal.), 1915.  
 Dissertation: "*The Trisection of an Angle.*"  
 Rev. Joseph Romeo Plante, C.S.V., . . . Bourbonnais, Ill.  
 A.B. (St. Viator College), 1909; A.M. (ibid.), 1911.  
 Dissertation: "*The X-Rays and Their Physical Character.*"  
 Louis Thomas Rouleau, . . . . . Brookland, D. C.  
 B.S. in Arch. (The Catholic University of America), 1916.  
 Rudolph Charles Schappler, . . . . . Springfield, Mo.  
 A.B. (Conception College), 1915.  
 Dissertation: "*The Historical Development of the Location of  
 Roots of Algebraic Equations.*"

## ELECTRICAL ENGINEER (E.E.)

- Virgil Francis Christen, . . . . . Ferguson, Mo.  
 B.S. in E.E. (Christian Brothers College, St. Louis, Mo.), 1914.  
 Dissertation: "*Methods of Improving the Commutation of Single-  
 Phase Alternating-Current Motors of Series Characteristics.*"



## DOCTOR OF PHILOSOPHY (PH.D.)

- Joseph Nelson Rice, . . . . . Weymouth, N. S.  
 A.B. (St. Francis Xavier's College, Antigonish, N. S.), 1910; A.M. (ibid.), 1912.  
 Dissertation: "*On the In- and Circumscribed Triangles of the  
 Plane Rational Quartic Curve.*"

**The Catholic Sisters College**

## BACHELOR OF ARTS (A.B.)

*Of the Sisters of St. Benedict:*

- Sister Margaret, . . . . . Elizabeth, N. J.

*Of the Sisters of St. Dominic:*

- Sister M. Carmelita, . . . . . Newburgh, N. Y.  
 Sister M. Dominica, . . . . . San Jose, Cal.  
 Sister M. de Lillis, . . . . . Adrian, Mich.  
 Sister M. Raymond, . . . . . Caldwell, N. J.

*Of the Sisters of St. Francis:*

- Sister M. Alexander, . . . . . Milwaukee, Wis.  
 Sister M. Aquinas, . . . . . Dubuque, Iowa  
 Sister M. Aurea, . . . . . Oldenburg, Ind.  
 Sister M. Borromea, . . . . . Stella Niagara, N. Y.  
 Sister M. Clarissa, . . . . . Oldenburg, Ind.  
 Sister M. Edith, . . . . . Stella Niagara, N. Y.  
 Sister M. Florence, . . . . . Manitowoc, Wis.  
 Sister M. Generose, . . . . . Manitowoc, Wis.  
 Sister M. Jutta, . . . . . Milwaukee, Wis.  
 Sister M. Leobalda, . . . . . Glen Riddle, Pa.

*Of the Sisters of Holy Humility of Mary:*

- Sister M. Ignatia, . . . . . Lowellville, Ohio

*Of the Sisters of St. Joseph:*

- Sister M. Bernard, . . . . . Wheeling, W. Va.  
 Sister M. Lucida, . . . . . St. Louis, Mo.

*Of the Sisters of Mercy:*

- Sister M. Annette, . . . . . Hartford, Conn.  
 Sister M. Aloysius, . . . . . Hartford, Conn.  
 Sister M. Jerome, . . . . . Wilkes-Barre, Pa.

*Of the Sisters, Poor Handmaids of Jesus Christ:*

- Sister M. Gonzaga, . . . . . Fort Wayne, Ind.

*Of the Sisters of the Precious Blood:*

Sister M. Celesta, . . . . . Maria Stein, Ohio

*Of the Sisters of St. Ursula:*

Sister M. Monica, . . . . . St. Martins, Brown Co., Ohio

## MASTER OF ARTS

*Of the Sisters of Divine Providence:*

Sister M. Crescentia, . . . . . San Antonio, Texas

A.B. (Our Lady of the Lake College, San Antonio, Texas), 1916.

Dissertation: "*A Preparation for a Study of the Imperfect Tense in the Aeneid.*"

Sister Mary Eleonore, . . . . . San Antonio, Texas

A.B. (Our Lady of the Lake College, San Antonio, Texas), 1916.

Dissertation: "*The Preaching of Indulgences in 1517 and Martin Luther's Ninety-five Theses.*"

Sister M. Lucie, . . . . . Newport, Ky.

A.B. (The Catholic University of America), 1916.

Dissertation: "*L'Eloquence de la Chaire Francaise au douzième et au trezième siècle.*"

*Of the Sisters of St. Dominic:*

Sister Mary Leo, . . . . . Sinsinawa, Wis.

A.B. (St. Clara College, Sinsinawa, Wis.), 1908.

Dissertation: "*The Mother of Hamlet.*"

*Of the Sisters of the Holy Humility of Mary:*

Sister Mary Constance, . . . . . Lowellville, Ohio

A.B. (The Catholic University of America), 1915.

Dissertation: "*Spanish Rule in the Netherlands under Philip II.*"

*Of the Sisters of St. Joseph:*

Sister Evelyn O'Neill, . . . . . St. Louis, Mo.

A.B. (The Catholic University of America), 1916.

Dissertation: "*The After Image Phenomenon.*"

*Of the Sisters of the Precious Blood:*

Sister M. Rosalie, . . . . . Maria Stein, Ohio

A.B. (The Catholic University of America), 1916.

Dissertation: "*Pestalozzi's Anschauung in Theory and Practice.*"

*Of the Lay Students:*

Miss Carola Kopf-Seitz, . . . . . Washington, D. C.

A.B. (The Catholic University of America), 1916.

Dissertation: "*Don Bosco as an Educator.*"

## DOCTOR OF PHILOSOPHY

*Of the Sisters of Charity:*

Sister M. Evaristus, . . . . . Halifax, N. S.

A.B. (University of London, London, England), 1910; A.M. (Dalhousie University, Halifax, N. S.), 1915.

Dissertation: "*Consolations of Death.*"

Sister M. Gervase, . . . . . Halifax, N. S.

A.B. (The Catholic University of America), 1914; A. M. (ibid.), 1915.

Dissertation: "*On the Cardioids Fulfilling Certain Assigned Conditions.*"

Sister M. Rosaria, . . . . . Halifax, N. S.

A.B. (The Catholic University of America), 1914; A.M. (ibid.), 1915.

Dissertation: "*The Nurse in Greek Life.*"

*Of the Sisters of St. Dominic:*

Sister Mary Ruth, . . . . . Sinsinawa, Wis.

A.B. (St. Clara College, Sinsinawa, Wis.), 1912; A.M. (The Catholic University of America), 1913.

Dissertation: "*The Pedagogical Value of Willingness for Disinterested Service as Developed in the State Teachers Training Schools and in the Religious Novitiate and in the Religious Life.*"

## OUR MUSEUM

The following is a list of coins and paper currency received from Detroit, Mich., by Rev. B. McKenna and sent to the Museum; May 5, 1917, Trade dollar (U. S.) 1878, San Francisco Mint. These trade dollars were discontinued in 1883; Silver. 12 skillings, Denmark, 1719; silver. One penny (deux sous) bank token, lower Canada. The legend is in French on the obverse and in English on the reverse, 1837; bronze. One-half penny (un sou) bank token, lower Canada. Legend in French on the obverse and in English on the reverse, 1837; bronze. One penny token, Bank of Montreal, 1842; bronze. One cent, Canada, 1859; bronze. One penny, England, 1878; bronze. One-half penny, England, 1890; bronze. Ten centimos (2 cents) Spain, 1877; bronze, Ten centimes (2 cents) France, 1856; bronze. One centavo, Mexico, no date; bronze.

*Paper Currency.*—Ten dollar certificates, Confederate States of America, No. 20606 and No. 20607, Richmond, 1864. Five-dollar bank draft, No. 1032, Bank of Kensington, Mich. The full legend reads as follows: The Bank of Kensington will pay five dollars on demand to D. Webster or Bearer. Kensington, Jany. 8, 1838. F. Hutchinson, Cashr. Henry Fiske, Pres., Michigan. One ten cents paper currency, United States. One twenty-five cents postage currency, receivable for postage stamps at any Post Office.

## PRAYER BY BISHOP SHAHAN AT THE REUNION OF THE "DAUGHTERS OF '61"

"We thank thee, Heavenly Father, for the scene which our National Capital this day offers to a world in flames—the blessed scene of national unity and harmony and domestic peace.

Thy gentle servant Time has poured the balm of oblivion and forgiveness into countless hearts once rent by immemorial antagonisms, and from all sides Thou hast gathered Thy children of the new order of mankind

into one vast confederation of hearts, alive to all the grave needs of the supreme hour, its urgent condition, its ineffable responsibilities.

Under Thy protecting hand the hosts of the great-hearted Southland gather here to day, and commingle with their generous and active brethren of the North. Mysteriously but thoroughly Thou hast renewed in all parts the fiber of our Americanism. Thou hast long since opened our eyes to the unspeakable blessings of unity and scarcely is it consolidated when above our horizon rise the specters of destruction and oppression to lay which will call for every force latent in unity.

Be Thou ever with us, O God of Our Fathers, in the days which open before us, our guide and counsel, our pattern and our shield! None too soon hast Thou welded together all elements of this mighty and unexampled democracy, since in this hour of our highest prosperity Thou biddest us draw the sword and re-establish in a broken and convulsed world the fundamental rights of man, the intangible liberty of every people and nation, as voiced in our Declaration of Independence, and written into our public life as with a pen of steel.

Grant, O Lord, that we may bring to the stern work not only the invincible vigor of American power, but also that Christian spirit in which North and South our fathers have been teaching us to draw closer, to remove obstacles, and to multiply occasions of harmony and charity.

O Lord, let Thy wisdom so shine upon the mind of our President and in the counsels of our Congress that our foes may recognize the essential justice of our country's firm stand not for its own rights alone, but also for those of all weaker peoples.

Loosen, we beseech Thee, in these days, in all hearts the currents of mutual affection and good-will that our National Capital may behold an ever-increasing devotion to the principles on which this glorious republic was founded and which Thou hast, until now, preserved intact! May this vast concourse of Thy beloved children from every Southern State be a happy omen of that perfect union of hearts on which reposes our strength in peace and our irresistible power in the hour of conflict! May this host of Southern brothers and sisters find on all sides sweet and cordial welcome and may they return to us often exchanging every noble quality of the South for the corresponding gifts of all other sections of our beloved country, ever renewing in this happy way the sacred fire of patriotism, and ever enlarging mutually our convictions on all the great political truths which the United States first revealed to mankind and has since defended and propagated!"

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## CURRENT ACADEMIC EVENTS

**Ordinations.**—The Right Rev. Rector, Bishop Shahan, conducted ordinations in the Dominican Chapel, on June 15 and 16, during which the following were ordained:

*Priesthood:* Chas. M. Mulvey, O.P.; Wm. G. Cummins, O.P.; Arthur H. Chandler, O.P.; Leo L. Farrell, O.P.; Francis B. Gorman, O.P.; Joseph J. Welsh, O.P.; Eugene B. Farley, O.P.; Richard V. Walker, O.P.; Thos. F. Conlon, O.P.; Lorenz P. Johannsen, O.P.; Patrick L. Thornton,

O.P.; Edward J. Donovan, O.P.; John A. McKeon, O.P.; Edward C. McDonnell, O.P.

*Subdiaconate:* Robert Carroll, O.P.; Paul Curran, O.P.; Benedict Allen, O.P.; Damian Kennedy, O.P.; Justin McManus, O.P.; Philip Tham, O.P.; Theodore Finnegan, O.P.; Fener Kienberger, O.P.; Sylvester Considine, O.P.; Sebastian Bohan, O.P.; Stephen Connolly, O.P.; Bartholomew Reilly, O.P.; Stanislaus McDermott, O.P.; Wm. McClory, O.P.; Basil Saylor, O.P.

*Minor Orders:* Clement Donovan, O.P.

On June 22, in the Chapel of Caldwell Hall, the following received Holy Orders:

*Priesthood:*

Thomas Francis Curry, Aurelien Edmond Mercil, James Bartholomew McCartin, Francis Joseph Hill, Oblates of Mary Immaculate.

Bernard Lange, Congregation of Holy Cross.

Joseph Patrick McNamee, William James Lonergan, James Joseph McConville, Albert Peter Carroll, Marists.

Stephen Trepczynski, Diocese of Detroit.

*Deaconship:*

John Henry Doherty, Oblates of Mary Immaculate.

Christopher Brooks, Joseph Heiser, Salvator Fanelli, James Stack, William Burke, Congregation of Holy Cross.

Daniel Christophorus O'Meara, Michael Sullivan, Louis Joseph Geary, Justin James Howe, William Aloysius Maguire, Henry Thomas Hayes, Marists.

*Subdeaconship:*

Charles Flynn, Andrew Schreier, Francis Luzny, Francis Kehoe, George Albertson, Thomas Steiner, Congregation of Holy Cross.

**Pontifical Mass.**—At Trinity College, on June 3, 10.30 a. m., a Solemn Pontifical Mass was celebrated by the Rt. Rev. Rector. The VERY REV. DR. EDWARD A. PACE, delivered the Baccalaureate Sermon which appears in the June Number of the *Trinity College Record*.

**Commencements.**—The Rt. Rev. Rector presided at the Immaculata Commencement on June 5; at the Holy Cross Academy, June 8; and at the Sacred Heart Academy June 19. He was also present at the conferring of Degrees at Trinity College, on June 7.

**Address.**—On June 13, at the banquet held in honor of the Fiftieth Anniversary of La Salle College, Philadelphia, the Rt. Rev. Rector was the principal speaker, his subject being "Catholic Education."

**National Shrine of the Immaculate Conception.**—On June 17, 1917, Bishop Shahan preached at Plainfield, N. J., on "Devotion to Our Blessed Mother," in the interests of the National Shrine.

**Notre Dame, Indiana.**—During the Diamond Jubilee at Notre Dame, Ind., Bishop Shahan blessed the beautiful new library, on Sunday, June 10.

**Catholic Education.**—The Catholic Educators of the United States met in Buffalo for their fourteenth annual convention on June 26-28, inclusive.

**La Salle College.**—At the Golden Jubilee Celebration at La Salle College, Philadelphia, the Rev. Wm. J. Kerby, D.D., delivered a masterful address on "John the Baptist, De La Salle." We hope to reproduce this in a future number of the Bulletin.

**Knights of Columbus Subscription Campaign.**—At the regular quarterly meeting of the Supreme Board of Directors of the Knights of Columbus, held in Washington, D. C., on April 15, 1917, Dr. Guilday presented a request to the effect that he be permitted to issue an appeal to all the Councils for subscription to the *Catholic Historical Review*. The request was granted, and the following letter was sent to some 1,800 Councils throughout the country:

*Dear Grand Knight and Brother:*

At the Annual Meeting of the Supreme Board of Directors of the Knights of Columbus, held here in Washington, April 15, 1917, the privilege was given to me of presenting to your Council a matter in which I feel that every Knight of Columbus is interested.

There are here in Washington three splendid monuments of the zeal and devotion of the Knights of Columbus:

1. *The Columbus Memorial.*
2. *The Knights of Columbus Chair of American History.*
3. *The Knights of Columbus Fellowships.*

The two latter of these are more than mere visible signs of your profound interest in historical studies. They are a perpetual link between the Catholic University of America and the Knights of Columbus.

Three years ago the Department of History of the Catholic University founded a quarterly magazine for the purpose of bringing to the knowledge of our Catholic people throughout the country the work done by the University in American history.

This periodical—the *Catholic Historical Review*—is now beginning its third volume. It needs the support of every Council throughout the United States, if it is to be continued. I am sending you by this mail a copy of the magazine for your inspection. I should be most happy if you were to bring my letter and the *Review* to the notice of the Knights of your Council. I need the subscription of your Council, and knowing the ready response the Knights make to every worthy project of the Church, I have no doubt that the Council's subscription will be voted. The yearly subscription is three dollars.

Will you kindly let me know what decision is reached by the Brothers?

I have the honor to make this request in the name of the Supreme Board of Directors, and I beg to be,

*Yours fraternally in Xto.,*

PETER GUILDAY.

The response to this appeal has been very prompt, and from all parts of the country the Knights of Columbus are showing their interest in the *Catholic Historical Review* by adding this valuable magazine to their library table.

**Presentation.**—The Lay Student Body of the University on Graduation Day, June 13, 1917, presented a fine cane to Dr. Guilday as a token of esteem for the Annual Retreat he conducted during Holy Week. The inscription runs as follows: *To the Rev. Dr. Peter Guilday, as a material token of the gratitude they feel for the Annual Retreat of 1917.*

**Baccalaureate Sermon.**—For the first time in his career as Vice-Rector of the Catholic University, the Very Rev. Dr. Dougherty was heard on June 10, 1917, in a Baccalaureate Sermon. His eloquent plea

for patriotic cooperation with the Government moved his hearers—professors, students, and friends—very deeply. It was a stirring appeal for duty, for sacrifice, for unity in the great World War our beloved land has entered. Seldom has the Chapel of the University been more profoundly stirred. It was the voice of a real leader which was heard, and no student could leave the University after listening to the Vice-Rector without having in his heart the firm determination to do his full duty for Alma Mater's sake towards his country.

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### A DECEASED ALUMNUS

The Rev. John F. Morgan, S.T.B., registrar and prefect of studies at Cathedral College, the diocesan preparatory seminary, died on Saturday, May 26, at Gabriel Sanitarium, Saranac Lake, N. Y., after an illness of six months. Father Morgan, who was thirty-nine years of age, was ordained on December 21, 1903, and he took a post-graduate course at the Catholic University at Washington, D. C., for two years, and in 1906 he was appointed to the faculty of Cathedral College, where for some years he taught Greek. Later he was made prefect of studies and registrar.

The funeral of Father Morgan took place on Tuesday, May 29, from St. Patrick's Cathedral, R.I.P. The faculty and students of Cathedral College attended in a body and there were also present a large number of priests. The Mass was celebrated by a classmate, of the deceased, the Rev. Joseph A. O'Connor who is the vice-president of Cathedral College. The Rev. Louis Bossard, of St. Jerome's Church, was deacon and the sub-deacon was the Rev. John J. Mitty, of St. Joseph's Seminary.

The Rev. Francis P. Duffy, pastor of the Church of Our Savior, and chaplain of the Sixty-ninth Regiment, who was one of Father Morgan's professors at Dunwoodie, delivered a very beautiful eulogy of the character of Father Morgan. R. I. P.

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### WHY ARE THE SULPICIANs BUILDING A SEMINARY AT WASHINGTON?

"At this time, when our country and our countrymen are sacrificing their money and preparing to sacrifice their very lives, is the building of a seminary at Washington, D. C., wholly in accord with the purpose of our Government that every American citizen should do his or her 'bit' to make our country win the war?" was the question repeated today in an interview by the Very Rev. Edward R. Dyer, Vicar General of the Sulpicians in the United States and President of St. Mary's Seminary, Baltimore, Md. The question was a lengthy one, and for the moment appeared to be a rather difficult one.

"Yes, it is true," said the head of the oldest seminary in the United States, "while at Washington all departments of our national Government are strenuously working to join the forces of the country to wage effective war, the Baltimore Sulpicians, by erecting a seminary, do not, at first sight, appear by this project to be assisting our country to fight her battles. But we are helping our country in her struggle, and we will help her by erecting this seminary."

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



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# The Catholic University Bulletin

Vol. XXIII

No. 7

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OCTOBER, 1917

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THE UNIVERSITY COLLECTION

UNIVERSITY WAR RECORD

ADMIRAL MCGOWAN'S ADDRESS

CATHOLIC HIGHER EDUCATION

DR. TURNER ON SAINT FRANCIS

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WASHINGTON, D. C.  
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# UNIVERSITY WAR RECORD

## CHAPLAINS

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# THE CATHOLIC UNIVERSITY BULLETIN

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*Vol. XXIII*

*October, 1917*

*No. 7*

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## THE UNIVERSITY COLLECTION: ANNUAL APPEAL OF CARDINAL GIBBONS AND THE BOARD OF TRUSTEES:

REV. DEAR FATHER:

The near approach of the holy season of Advent moves us to again appeal to the faithful and generous people of every diocese in favor of the great work of religious education which the Catholic University at Washington is carrying on with such distinguished success.

It is now admitted, on all sides, that its professors and students are in the foremost rank, and that its services to Church and State are very great and worthy of cordial recognition. Twenty-five of our Catholic chaplains, six lay professors, and over one hundred young men represent its contribution to the Great War in its present stage, and already it has become a center of numerous Catholic activities in favor of the brave defenders of their country. Accepting our offer to President Wilson of the University buildings and equipment, the United States Navy has already trained on our grounds 300 officers for war service, and has sent them far and wide over the world to uphold the rights and the honor of the nation. In other ways, also, the University is rendering patriotic service by the use of its laboratories and equipment.

The need of Catholic leadership was never more evident than now, in every walk of life, but tomorrow it will be still more evident when the reorganization of the world will take place, and our clergy and laity will be obliged to face new conditions of thought and action very hostile to the Catholic Church. An evil philosophy concerning Almighty God and His place and rights in the world is growing daily more popular, and is the root of a new and perilous attitude toward religion in the near future. It is high time to rouse all our strength for the formation of cultivated and devoted young men who shall be able to defend the cause of God and Holy Church by word and pen in every part of this glorious union, and take the places of the courageous defenders who went before them. Never was there a better chance for the highly educated Catholic layman to exercise the most salutary influence in the new armies and navy, in public service, in journalism, in diplomacy, and in private life.

The graduates of the Catholic University, in both clergy and laity, are everywhere proving this splendidly, and from many quarters comes appreciative approval of these young men who now, thank God, grow more numerous every year. May God bless the kindly hearts which never fail to contribute generously to the Catholic University, and thus sustain Catholic education in its chief hope, the formation of cultivated and refined priests adorned with every intellectual advantage, and of men and women who shall be true teachers of our American society.

Let us multiply this body of highly trained American Catholic clergy, and thus enable Holy Church to meet the grave difficulties of the future with every hope of success! Let us aid similarly the many hundreds of young Catholic students in high schools and colleges who look toward the University as their chief hope of obtaining a solid education of permanent value under the auspices of the holy and venerable religion they inherit from their devoted parents! In the

near future the demand for well-educated young men will be incredibly great, especially in the applied sciences. If our generous Catholic people, under the impulse of a devoted and high-minded clergy, will aid the University to develop its already large plant, the results in the next generation will amply repay all sacrifices. Modern education, of a high grade, is necessarily costly—professors, buildings, equipment of laboratories, and libraries—and we Catholics cannot expect to enjoy its fruits safely unless we create the conditions in which our Catholic youth may obtain the highest intellectual training without fear of the destruction of their faith.

This last year was the best in the life of the University. It welcomed about seven hundred young men from all parts of the United States, and could have educated several hundred more if the accommodations were as large as they ought to be, *i. e.*, we need more residence halls, a gymnasium, a library building, more laboratories, more professors, and, in general, all the means of development which make our non-Catholic universities so attractive in several respects that they continually draw away our youth to the peril of the Catholic faith.

The Catholic University was declared by the Holy See the chief hope of Catholicism in the United States, and the bishops of our beloved country have unanimously echoed the advice and the approval of Saint Peter, who speaks to us in no uncertain accents, and bids us beware of poisoned pastures, of false and hostile teaching, of bad example and corrupt manners, of anti-Catholic principles and influences. On the other hand, the Holy See consistently and unwaveringly urges our Catholic parents to send their children to centers of Catholic training, and notably to that university which was founded by a great pontiff, and has ever since merited and received encouragement and praise from his successors.

The great institutions of Holy Church naturally grow slowly, but they are all the more deeply rooted for that. In thirty years the Catholic University has developed from modest beginnings to its present size and importance, and is now universally recognized as an educational center of the highest order. Our clergy and our people profit by the general esteem it is earning for them, and already in many practical ways our Catholic youth are reaping in all quarters the benefits of this national Catholic center of good studies. The parochial schools everywhere are beginning to feel the good impulses that go out from the University, which is now rendering incalculable services, from the Atlantic to the Pacific, to many communities of our Teaching Sisters. Sweet Catholic charity is profiting by the encouragement given here to all its works, and to the good order and method which are everywhere being introduced. Our Catholic people are beginning to see in the University, as the late Archbishop Spaulding eloquently put it, something large and broad, in keeping with American ideas, to which generous hearts can contribute on a scale commensurate with its rich possibilities.

According as its beautiful and costly buildings rise and decorate the national capital, as its professors grow in number and influence, as the range of its teaching widens out to embrace all true and useful knowledge, as its students multiply in every State, and its alumni reach the highest offices in the gift of fortune or their fellow-men, the University will come closer to every Catholic family, and will win from all that blessing which goes out from every Catholic heart to those sources of spiritual and intellectual welfare which Holy Church never tires in providing for us.

Faithfully yours in Christo,

JAMES CARDINAL GIBBONS,  
*Chancellor.*

## UNIVERSITY WAR RECORD

Under this title the BULLETIN will make known the services rendered to our country by professors, alumni, and students during the period of the Great War. We shall be grateful for the correction of any omissions or defects which may appear in this list. All members of the University are urgently requested to keep in touch with the Registrar. Our record

opens with the list of chaplains, professors, and students who have offered themselves to the Government, and are actually engaged in its service.

## STUDENTS

AHERN, R. H., Willimantic, Conn. State Highway Dept., Hartford, Conn.  
 ALEX, N. F., Quartermasters Dept. Engr.  
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- JOYCE, W. K., Pittsfield, Mass., Army and Navy Hosp., City.
- KAIN, L. N., Richmond, Va., on guard duty at Danville, Va.
- KAIN, LEO B., 1st Va. Cavalry, N. G., Troop H, Remount Sta., Anniston, Ala.
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- KILLION, ED., Malden, Mass., O. R. C., Plattsburg, N. Y.
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- LARKIN, T. E., Committee on Labor Council of National Defense.
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- LYONS, M. J., Private, Coast Artillery, Fort Washington, Md.
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- MAYERS, P. J., Rochelle, N. Y., N. R. F., Seaman, Special Patrol, Norfolk, Va.
- McCLASKEY, C. L., Naval Reserve for Ensign at Annapolis.
- McDONOUGH, M., North Plainfield, N. J., U. S. Naval Reserves, Seaman.
- McKENNEY, W. D., Washington, D. C., Sergeant, Exp. Forces U. S. Army.
- McKINNON, V. J., Junior, Civil Engr. with Kelley Atkinson Cons. Co., Naval Construction at Mobile, Ala.
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- O'BRIEN, W. D., St. Paul, Minn., O. R. C., Fort Snelling, Minn.
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- O'MAHONEY, H., Ayer, Mass., Cantonment.

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- ROGERS, F., Hyde Park, Mass., Naval Reserve Force, Norfolk, Va.
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- WALTER, A. J., Mansfield, Ohio, Base Hosp. Unit.
- WALTON, J. M., drafted.
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- WILSON, H. F., Washington, D. C., Engr. Corps, Penn. R. R., Philadelphia, Pa.

### ADMIRAL MCGOWAN'S ADDRESS'

Before I start in to give you a little advice, I want to tell you what a distinction it is to have with you today the Right Reverend Bishop of the Catholic University of America and the Chief of the Bureau of Navigation who have taken the trouble to leave their regular work and come here to wish you God-speed.

To my certain knowledge—and I certainly know, because I was the officer-in-charge of this school when it was started twelve years ago and I have attended every graduation since—this is the first occasion upon which the School has been honored by the presence of the Chief of the Bureau of Navigation.

Admiral Palmer has welcomed you into the naval service and has told you what is expected of you. In particular, he stressed the necessity for you to try to make every ship on board of which you serve a thoroughly happy ship. He did not so state; but, in talking about happy ships, he was really giving you a leaf out of his own experience, because every ship on board which Admiral

'Delivered at the graduation exercises of the young naval paymasters in Gibbons Hall, September 30, 1917.



Palmer has served has been a happy ship and an efficient ship—very much the more so because he was there.

He has not left off simply because he came to Washington and assumed charge of the Bureau of Navigation, in which capacity he is the one head of all the personnel of the entire Navy. He has brought with him (and kept with him all the while) the same determination that makes for happiness and efficiency; and I want to say here and now that the Paymaster General's daily official life would be much less happy if it were not for the presence and the unfailing cooperation and assistance of the Chief of the Bureau of Navigation.

As a matter of fact, most of you gentlemen would not be here today if it had not been for Admiral Palmer. He was, and is, your friend and my friend. He is the friend of the whole Navy without respect to the exact kind of work upon which the individual may or may not be engaged. Moreover, the Bureau of Navigation has rendered such preeminent service to the establishment of which I am the head, that I do not exaggerate at all when I assure you that the efficiency of the Navy's entire supply system would have been seriously impaired if it had not been for the support given by Admiral Palmer and his Bureau in providing reservists at the time when the sudden expansion of our work was greatest and when it was utterly impossible to obtain civil service employees to do the added work.

For this and for the help that comes to me and all of us every day from the Bureau of Navigation I am profoundly grateful; and I want all of you gentlemen to know it.

To carry into effect the good advice that Admiral Palmer has given you, remember always to spell "Navy" with a capital "N" and "corps" with a small "c"—so small, in fact, that one can scarcely see it.

Remember what he has told you about making your ship a home. The best way to do that is to take it for granted right at the start that your captain is absolutely perfect and then do your best to help make him so. When you have done this and when you have tried to keep the Supply Department out of sight and out of hearing except for the results it can accomplish, you will find that you have had a very busy day—far too busy to interfere with anybody else's business.

In the same way that I urge you to take it for granted that your captain is perfect and then help to make him so, I would particularly point out the propriety of your assuming that every subordinate is altogether honest and then assisting him to remain so by keeping a careful eye on everything he does and thus not subjecting him to unnecessary temptations.

This may sound to you very trite. Possibly it may not make any impression on your minds. But I assure you that, were officers in general to constantly bear in mind the fact that a subordinate's breaking strain is ordinarily reached much more readily than his own, there would be fewer courts-martial due to professional delinquencies.

It ought to interest you very much when I tell you that, so far as my memory serves me, not one single officer who graduated at this School has ever been court-martialled for a professional offence. There are some things, of course, which we cannot teach here and there are some things people will do with all the knowledge in the world that you might ever be able to give them—I mean military offences, offences against good order and discipline; but it is a fact which is amply proved by the records, that no officer has ever graduated from this School without knowing how properly to do his professional work.

Some wise man has said that "There is no excellence without great labor." In fact, a very wise senior student wrote that particular sentence in an autograph album I had when a University student. That was a great many years ago and, candidly, it went way over the top of my head. I thought that man was joking with me. But after years have convinced me that it was one of the most valuable truths that anybody ever told me, because you are not apt to get very far along unless you try very hard.

No less a person than Thomas A. Edison is authority for the statement that "Genius is one per cent inspiration and ninety-nine perspiration."

Which in turn reminds us that the difference between a brilliant man and a

mediocre man is not near so great as the former often, unfortunately, imagines it to be. Now, I am not meaning to belittle the excellent work that your "star" men have done here. I congratulate them with all my heart and I say by all means to keep up the good work. But to those who have not been able to graduate at the very top of their class—and they are far more numerous, of course—I want to say that all that they need to do is to turn on a little more current. It is up to the "star" men to keep their stars; and it is up to all the others to pass them if they can.

One subject I wish to mention very briefly. It will interest Washingtonians more about the first of November than it does today. As far as I know, there is no authentic record of any person connected with the naval service having gotten into trouble by reason of being sober. Remember this, gentlemen; I am going to tell you that again. I never yet heard of anybody being hurt because he was sober. Think it over. Bear it in mind. Do what you please; but please remember that I have told you.

Your instructors here have doubtless made very plain to you that the place of duty is the post of honor; also that, if you watch the items, the totals will take care of themselves.

This last you may some day come to realize in a manner that will cause you to regret forgetting what I am now telling you if, indeed, you do forget it. Without going into disagreeable particulars, I assure you that many an officer of the Pay Corps, in days gone by, has wished that he might have regularly done his simple duty day by day and hour by hour without piling up a large surplus of what might have been easily avoidable regrets. If there be such cases unsettled at this time, any such officer would give years of his life if he could only be where you are today—with a record absolutely clean and without any fault whatever. Under such circumstances, the truth presses in very hard on any man—in much the same way that most of us are prone to pray when we are sick or in trouble (the fact being that we ought to work all the time and not wait with our prayers till trouble comes).

Mr. Peoples—who also has honored you with his presence this morning and who is the man who does in the Navy Department and for the Naval Service most of what I get the credit for—Mr. Peoples told me especially to advise you gentlemen against starting in trying to launch reforms in the Navy; reforms being the improvements we wish to try on other people—the difference, as I see it, between improvement and reform being much the same as the distinction between doing right and doing good. As you all probably know—you ought to know anyhow—the difference in each case is this: The average man does good for the sake of others whereas he does right (if he does) for himself as the cheapest kind of life insurance policy. As already pointed out, the line of demarcation is about the same between improvement and reform. If you start in to improve the service by improving yourself and your work, there is no limit to what you can accomplish. If, on the contrary, you start in to reform the Navy—take it from me—you will not get very far.

You gentlemen are properly subject to congratulations for having been given this brief course of intensive training, and particularly for having had the privilege of entering the Naval service at the commencement of the great world war. Some of you will be fortunate enough to see active service at once—active service on the firing line. Others of you (and us) will be less fortunate in the immediate future because our post of duty will be less spectacular and less attractive. But, wherever you are, bear in mind that your work is the Navy's work and the Nation's work. Regard it and perform it as such always—remember that, wherever a naval unit is, there is a center from which you must radiate forces that will help to win the war.

And this war, though fought in France and in Belgium and in Flanders, will be won (or lost) in Washington!

## BISHOP SHAHAN ON CATHOLIC HIGHER EDUCATION<sup>1</sup>

DEARLY BELOVED BRETHREN: One could travel far in the New World before he discovered a diocese in which, all told, a nobler, or more successful struggle for the preservation and welfare of our holy religion has been carried on for more than a century. Churches, convents, schools, religious institutions have sprung up as if by magic, and within the limits of a comparatively small land no interest of our holy religion has been neglected. And now you are crowning this great work of manifold sacrifice and toil with the creation of a great school of higher studies, where your own youth and those of neighboring provinces, and even from remoter parts, may be trained on all the highest lines of human attainment, and never apart from the highest and most useful knowledge, that of their Creator.

All honor, indeed, to your young and vigorous university! Its fine advantageous site, in the very heart of a resolute, numerous and vigorous people, rightly proud of their record in the annals of Catholic faith and devotion, would alone promise that success which is always assured where there are unity of direction, clearness of thought, courage and firmness in execution, harmony of counsel, and wise forecasting of needs and opportunities. Here is a strong and earnest race of men, closely united in government, social life, language, economic progress, and largely in religion. They inherit from a brave and faithful ancestry great qualities known and esteemed the world over—nobility and tenacity of purpose, a keen ardor for knowledge, the will to sacrifice and endure, a larger vision over the future and what can be carved from it, adaptability to all that is good and permanent in the spirit and methods of modern progress. Why should there not arise here all the great and helpful institutions of modern life, and foremost among them a great center of the best studies, to which nothing shall one day be lacking that Catholic generosity and an honest racial pride can compass? A temperate climate, fertile soil, inexhaustible staples, rich resources of every kind, are here the prodigal gifts of nature. Your population is growing, active, intelligent, progressive, generous, and filled with a sense of its high calling, in the divine counsels, to render great service to the Catholic faith in the grave decades which we now enter upon. It is unnecessary to enlarge upon the work already done toward the creation of a noble school of learning, even now your chief distinction, the fine buildings, the professors, numerous, well-chosen, highly-trained and eager to form a generation of scholarly and good men to whose hands may be safely committed the sacrifices and the gains of a wonderful century, the century in which you went forth from oppression and poverty and obscurity, your sad inheritance in the Old World, and in which you entered upon freedom and knowledge, comfort and honorable recognition, your glorious inheritance in the New World. What better monument of gratitude to Divine Providence could you erect than a well-endowed center of the highest studies where your history will be forever taught your children and your children's children, and whence they shall issue yearly in great numbers, every ancestral virtue deeply inbred, and their Catholic hearts and minds rightly formed for all the great works to which the peoples of the New World must now devote themselves with new and holy ardor.

So much that once seemed incredible has been done in the near past that one need not fear for the future. New buildings will arise, larger and more varied equipment will be provided, more professors will be called for by the growth of the schools, and the opening of new courses. You will retain here the most promising of your young Catholic laymen as teachers, and so create in the heart of Nova Scotia that most honorable and useful of aristocracies, an aristocracy of intellect, of great academic services, of research and invention and application, philosophers and historians, chemists and engineers, journalists, poets and artists, essayists and critics, in a world that active little world of thinkers and teachers without whom no society is perfect, and to whose devotion, wisdom and inspiration all progress is mostly due. Let the day not be far distant when

<sup>1</sup>Sermon delivered at St. Francis Xavier University, Antigonish, Nova Scotia, Aug. 16, 1917.

it can be said in all truth and with honest pride that any Catholic youth of these provinces can study at Antigonish any human science worth teaching, and that he can find there competent teachers, libraries, laboratories, reasonable equipment, and above all a most generous devotion to the Catholic religion and a commensurate pride in its services to mankind.

Do not say that we are a small people, remote from the great centers of New World population and activities. The history of education abounds with precedents of powerful schools established in places that seemed unpromising, but were in reality happily adapted to the views of Divine Providence. The peace, good order, simplicity, and regularity of smaller communities are no mean advantages, not to speak of the independence and self-respect which develop gradually in such schools and lend them a dignity all their own. Such great schools as Harvard and Yale universities were, almost in the memory of man, small and insignificant in promise, and there clings to them yet some aroma of the days when they arose amid the forests and the rocks of New England. Do not say again that we are too few and too weak to ever realize such an ambitious ideal. You have already made a successful beginning, and you bid fair to reach in due time the proportions I have described.

There are things and values in life which dwarf into insignificance all merely personal advantages, comforts and interests. One of them is education, today more than ever the concern of all right-minded men and women. Who can imagine a more permanent, a more efficacious, a more popular, a holier investment of surplus wealth than in works of education? Is there on this earth a body of men, judging by secular standards and criteria, to surpass the great millionaires of the United States? And yet see with what liberality many of these men have treated the older universities and colleges, or have called new ones into being. Profound faith in education, and respect for its tremendous influence, have been as a rule, the guiding motives of these men, and no one can honestly gaze at their mighty works and not feel a deep sympathy with the natural grandeur and nobility of their deeds, coupled with a natural regret that men of such breadth of view and elevation of mind had not been born and bred faithful sons of the Catholic Church, in which case they would surely not have failed to grasp the meaning and the uses of Catholic education, and would have endowed in an identical spirit our universities and colleges.

To a small extent our Catholic men of wealth have imitated these giants of educational generosity. Of this the annals of your university bear eloquent testimony and the fine edifices which bear the names of these generous benefactors. The future will certainly behold an ever-increasing roll of honor on which will be inscribed for eternal gratitude and remembrance the names of Catholic benefactors of university education, great and good men and women who will rise above all narrower thoughts and will rejoice in providing for generations yet unborn the advantages which they themselves perhaps could not enjoy. I do not fear to say that the day is approaching when the improvement, enlargement, adornment, and endowment of our Catholic schools of higher learning will appeal to our Catholic men and women of wealth no less powerfully than such public works of the highest utility have appealed to non-Catholics. There will surely arise a holy emulation in the creation and solid establishment of great centers of university teaching, surpassing, if possible, the generosity that hitherto has spent itself on works of parochial character and importance. The highest things appeal surely to Catholic hearts as well as to their non-Catholic brethren, and what work can be higher or more pleasing to God than to establish and secure the fountains and sources whence an enlightened and self-respecting Catholic faith must draw its force, its power of survival amid the fierce onslaughts of a hundred adversaries equipped with every advantage this world can furnish them.

Education is sometimes set over against charity as a thing apart and distinct, another order of ideas. But education is itself at all times a form of charity. Indeed it is the highest form of charity, and this is particularly true of modern education so varied in its content, so specialized and subdivided, so expensive in a hundred ways, that the individual can no longer expect to meet its overwhelming cost, but must accept the precious thing as a public gift. To aid

schools, colleges, and universities is therefore a very holy work of charity towards the young upcoming generation, which could never enjoy the benefits of the best education, unless it were offered to them as practically a gift. And such generous aid is meritorious in proportion as it is bestowed upon the highest schools, the universities, whose generous benefactors must always be the high-minded and large-hearted few so blessed by God that they are able to act as the happy agents of His Providence.

Let us not forget that the university is always the nursery, the source, the training place of the modern teacher. You need only to look about you to see that the normal schools are entirely dependent on the universities—are manned, directed, ensouled by them, and that in purely secular education you are getting in the poorest island community precisely what flows down from the great master school at the top. And when you multiply its action by decades, and add the incalculable indirect power, influence, authority, prestige, which this vast control of the teachers' ideas and sentiments assures, you can measure, however insufficiently, the role allotted to the university in our modern life. It is like an atmospheric force which interpenetrates all regions and phases of intellectual activity and nothing escapes it—the fine arts, political and social science, literature, the press, finally, public opinion itself, which in the long run is the last word of the great social forces laid up in the highest schools of any people.

Is it not the university professors of Germany who have fed that nation steadily with the ideas and pretensions to which the present conditions of mankind are owing? Is it not the university professors of France who created the abnormal and cruel conditions which in the last two decades brought the Catholic Church in that land to the verge of extinction? And in general, is it not the professors of our modern secular universities who are responsible for the vulgar materialism, the cheap, hollow rationalism, the frivolous pleasure-philosophy, the irreligious, and soon anti-religious, hearts of multitudes of modern men and women?

What doctrine of the Christian religion could be more simple, more natural, more easily credible than the doctrine about a personal God, all-knowing, all-good, all-powerful, all-just and all-merciful? Yet today, from one end of the intellectual world to the other the character and office of the Deity are denied and maligned most cruelly, in the university class-room first, and then in the press, in fiction, in the drama. In every possible way the Creator of the universe is blasphemed as never before in the history of mankind. Our most popular writer of war-fiction advocates a "finite God," i. e., no God at all, and amid all the horrors of the great war undermines the one consoling belief that changed the face of the world, while he denounces with fury Prussian morality, falsehood, cunning and violence. If French and English blasphemers continue to construct their own false and helpless God and to impose him on the world, why is it wrong for the Prussian enemy to set up his cruel local God and enforce Him on mankind? No, what we should believe about God is so essential to Christian faith and civilization, so basic in the order of right and wrong, of law and authority, so far-reaching in all the applications of the moral sense, so essential to right government, so intrinsic to the light of conscience that we cannot accept the new gods made by the foolish minds of men of today any more than our fathers could accept the old gods made by the idolatrous hands of Greek and Roman. But if we send our young people to the poisoned pastures of modern intellectual shepherds of youth, we may be sure that they will imbibe this fundamental lie in one of its many vague shapes, and so their Catholic faith lies open to corruption and denial at its very foundation. Now, what hope is there for this fundamental doctrine of our holy religion in a world so malignant, after all its chastisement, except in our own strong and prosperous schools of the highest class, where the Catholic teaching about God, the glorious outcome of 2,000 years of moral progress shall be vigorously and successfully expounded and defended, where the wretched identity of all the new sophists with their ancient forbears shall be made clear as the sun? And so it is with the solid and unshakable Catholic teaching concerning the soul of man, the origin of the world and its destiny; concerning right and wrong and the broad province of ethics; concerning the human mind and the human will. Here is the No Man's Land, visible and definite, between the Christian order and the non-Christian.

Look only to the anti-religious character of most modern universities for the true root and fountain head of the unspeakable disasters now crowding one another along the broad red line of battle which divides mankind today, and shoots its lurid glare into the once innocent air and amid the once peaceful depths of the ancient seas. It is in the coarse materialism of their teachers, the denial of another world, of sure and condign punishment, of sin and its consequences, that we must seek for the universal mercenary and grasping commercialism of our times. Under the influence of such teaching, gradually filtering down to the common man, the world has soon become too small for mankind, and in the frightful rivalry for its possession and use men have come into the last and greatest of wars whose ultimate evils no one can foresee. Justice is henceforth what the sword, or worse still, a militarized science can enforce. The warm heart has been killed in the nations, and men fight one another with the cold and deadly intellect, regardless henceforth of the claims of pity or the promptings of chivalry.

Shall we therefore abandon this field to the adversaries of religion, of Jesus Christ, of the Catholic Church? Certainly not, no more than we have abandoned our Catholic faith to Henry VIII and John Knox, or primary education to our adversaries. In one way or another have we bravely and self-sacrificingly created our own lower-schools and thereby have saved to Holy Church and to our nations an upcoming generation of Catholic men and women, whose hearts are filled with sincere patriotism, and who consider no toil or sacrifice too great to defend the splendid inheritance of New World liberties which God himself gave them when He mysteriously moved their ancestors across the wide and uncharted ocean, and established them in the equally wild and unknown stretches of virgin prairie, in the heart of primeval forests, or along the stormy coasts of the Northern Atlantic.

You will go on enlarging your excellent Catholic school of higher studies, perfecting it in every useful way as time or opportunity, pressing need or noble generosity compel you. You will cherish it in your hearts as the best and most useful work to which you have yet put your hands. It is in vain that you build churches and raise proud cathedrals, if the men who preach in them the Word of God are not most efficiently formed to combat every bad modern doctrine in language and with arguments that leave nothing to be desired. It is in vain that you build churches and cathedrals if you have not in them an intelligent and well-instructed laity whose good religious lives are based on a broad, logical and sympathetic knowledge of the Catholic Church and all that she stands for through twenty centuries of history and philosophy, of art and letters, of science and government, of peace and war.

Let no one say that the tide of modern thought, the impact of modern institutions, are against us, that we react in vain against all the world forces of evil and the tremendous drift of public opinion, saturated, so to speak, with ignorance of religion, with satanic malice in regard to it, or with an ineradicable temper of injustice where its interests are concerned. Even did we have no assurance of success, we should still struggle on, satisfied that we were doing logically and obediently the work God had set us in this time and place. We should be in the good company of our fathers and our fathers' fathers, whose hearts could not forecast the present felicitous conditions of our holy religion as compared with the hopeless outlook of the early decades of the nineteenth century.

It may be that the Great War will sooner or later modify the sad intellectual bias of so many of our fellow men and reveal to them the uses of religion, and in particular the nature of Catholicism, in a higher and purer light than they ever before suspected. Death, after all, is the great business of life, and it may be that the glorious services of the Catholic priest on the battlefield and in the hospital, the edifying deaths of countless heroes in defence of right and justice, and of the institutions and the spirit of democracy, may have a far-reaching effect in the re-shaping of public opinion and popular sympathies in those days of peace which the Almighty will, in His good pleasure, restore to a broken and humiliated world. In the depths of that humiliation it may be that the world will find itself again, and will recognize the existence and the rights as well as the love and the mercy of the God whom it too long blasphemed and denied.

Surely one of the best ways to bring about this desirable result is the restoration of the traditional Catholic teaching concerning God and man, the natural world, and our future above, the nature and destiny of the soul, the heart, the mind of man, the relations of men to one another, as individuals or as members of the social body, the uses of this world, the nature of good and evil, of right and wrong, of duty and conscience.

But this is the highest teaching imaginable, and in its development lies the future goal of our Catholic schools of higher learning, not that they will neglect, far from it, any branch of secular learning that is useful for mankind, but that they will lay stress from earliest youth on the religious character of man, on the subordinate nature of the world and its treasures, on the higher order of the soul and the heart, on the duties of man as well as his rights.

One word on the two other important phases of the grave question before us, the necessity of higher education under Catholic auspices. Good leadership, sane and reliable, in our Catholic life is the crying need of the hour. How shall we obtain it in all parts of our beloved country without earnest and profound and sustained study, without a broad and solid grasp of history, a sure hold on right philosophy, a thorough understanding of the nature and uses of good government, of the false, but specious makeshifts daily put forth to deceive the ignorant and unsuspecting. Consider the great Catholic laymen of the nineteenth century, men like Daniel O'Connell, Donoso Cortes, Windthorst, Montalembert, and know that all were very learned men, highly trained by the best masters. If there were five such laymen in every province of Canada the highest and holiest interests of the Catholic Church would be everywhere secure. As it is, how proud we are of the small number of learned and self-sacrificing Catholic laymen, who stand daily in the breach, and defend our holy religion with splendid success!

If it were only to secure for each generation a fair percentage of such Catholic leaders among our laity, men splendidly equipped with the best history, philosophy, political science, literary finish, a polished diction and logical skill, our Catholic schools of the highest grade would be necessary. Men do not gather grapes from thorns.

I say nothing of the need of higher studies for the holy priesthood. It was to emphasize this need and this duty that the Catholic Church through its great Popes established universities. They were unknown before she created them in the twelfth and thirteenth centuries, and set up her system of scientific degrees, and obliged her highest officers to make profound studies before they were allowed to enter on the administration of any great ecclesiastical office. If there is higher learning in the world today; if the rules and the spirit of good speech, good writing, good history, above all, good logic, good philosophy, and good law are still with us, it is owing to the Catholic Church and to the hard discipline of long and severe study which she laid upon her clergy, and which her laity eventually accepted from the clergy.

Dearly beloved brethren, while you have every reason to be proud of your excellent school of higher studies, and can rightfully look upon it as the keystone of the arch of religion in this diocese, it behooves you to sustain it generously and thus to encourage the brave and earnest men who are giving their lives to this holy work.

In the old Catholic days no one thought of closing his earthly career without making some provision in his or her will for the education of youth. In this way Europe came to have so many good schools that Martin Luther used to say that under the Papacy it was impossible for a boy to escape a good education. Every Catholic will ought to make some provision for religion, education, or charity, and education, as we have seen, is today the highest form of charity. Chairs of the various sciences could well be founded as memorials of departed parents or children, thus assuring forever their memory in the community. Funds, large or small, could be created for specific purposes. Scholarships could be established, securing for poor boys and girls the opportunity of an excellent education, which otherwise they could not hope for. God blesses abundantly all gifts for Catholic education, and in due time these accumulating gifts will make your young university widely known and respected, and will draw to your town Catholic youth from far and near. How could money be better spent

than in the bestowal of the best opportunities upon youth, with the addition of Catholic moral and doctrinal training, a secure hold upon the great gift of faith handed down to you by your self-sacrificing forefathers.

God bless the University and the College of St. Francis Xavier, and open more truly yet the eyes and the hearts of this faithful people to its splendid worth, its imperative necessity, and the bright future which opens before it in the coming decades, when it will surely be hailed as the distinctive honor and pride of the Catholic people of Antigonish!

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## FEAST OF ST. FRANCIS

His Eminence, Cardinal Gibbons, occupied the throne in the sanctuary at the Solemn High Mass, on the Feast of St. Francis, at the Franciscan Monastery. The assistant priests were Very Rev. Dr. Geo. Dougherty and Very Rev. Dr. John Fenlon, S.S.

Mass was celebrated by the Very Rev. Edw. G. Fitzgerald, O.P., Prior of the Dominican House of Studies, assisted by other Dominican Fathers.

The panegyric of St. Francis, which we print below, was delivered by Rev. Dr. William Turner. Amongst those present were Bishop Shahan, Rector of the Catholic University, and Very Rev. Father Donlan, S.J., Rector of Georgetown University, together with the deans of the faculties of the Catholic University and the heads of the affiliated colleges.

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## DR. TURNER'S SERMON ON ST. FRANCIS'

*"Thou hast given me, O Lord, a delight in Thy doings, and in the works of Thy hands I shall rejoice."*—Psalm XCI, v. 5.

MY DEAR BRETHREN: We are gathered here today around the altar of God's Church to commemorate the virtues, and profit, if we may, by the example of one of God's greatest saints. It would, indeed, be invidious, as it would be profitless, to raise the question of greatness among the saints and concern ourselves with the task of discussing who is the greatest of His chosen servants. They each excel in some particular form of sanctity, and star, as we say, differeth from star in glory. But there is one distinction that may be claimed for the saint of this celebration; there is one prerogative which no one can deny him; he has a place which is undisputed among the canonized saints of the Church. Whoever be the greatest of the saints, whoever among them reached the highest degree of almost superhuman perfection, St. Francis is, and will be, for all of us the best-beloved of the saints. He is the best understood, the saint of the people, the most popular of the saints, among non-Catholics as well as among Catholics, everybody's St. Francis.

And the reason for this unique distinction is not far to seek. It could not be anything very deep or complicated, it could not be something hidden in learned books or buried in a mass of detail and circumstance that only the erudite could disentangle. The most popular of the saints must be characterized by something that lies, as it were, on the surface of things, that appeals to all of us, learned or unlettered, wise or unskilled in worldly ways, rich or poor, happy or unhappy, saint or sinner. There is that in St. Francis that appeals to every class, brings a message to every soul, throws a light on all our perplexed problems, social as well as personal; and that is why he is everybody's saint.

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'Delivered in the Franciscan Church, Washington, D. C., on the Feast of St. Francis, October 4, 1917.



When I mention the simplicity of St. Francis you understand at once what I mean. You understand that there was in him an absence of guile, a lack of artificiality, a simple faith, an equally simple love, a confidence in God, a trustfulness in nature and in human nature that we choose to call childlike. But if you will come with me this morning and dwell for a little while in that beautiful world of authentic legend and historical tradition that his followers created for our edification, if you follow for a while the little company of the Poor Brothers, through the villages and vineyards of Umbria, you will realize that we have much to learn from that simplicity, that it is not the simplicity of weakness but of strength, that it is not the simplicity of limited vision but of wonderful insight, that it is not shallow but deep, that it is, after all, a highly complex simplicity.

The simplicity of St. Francis is described in these words by one of his earliest biographers. "The Saint," he says, "was more especially careful to show forth in himself and to value in others holy simplicity, the daughter of Grace, the sister of Wisdom and the mother of Righteousness. Not every simplicity, however, met with his approval, but only that which, being content with God alone, sets all else at naught . . . which seeks not for the bark but for the pith, not for the shell but for the kernel, not for many things but for much, for the supreme and enduring Good." It is a great truth, a sublime truth, a stupendous truth, though it sound so plain and so simple, that God alone is enduring Good, that He alone is worthy of our devotion and love, that all things else are transient and in the end unsatisfying. St. Francis seized this truth; he saw it clearly, he held to it steadfastly, he lived up to it consistently and therein was the keynote to the simplicity of his life.

See first this simplicity in the poverty of St. Francis. When disinherited by his earthly father he exclaimed: "Until now I have called Pietro Bernardone my father: henceforth I may say in all truth 'Our Father who art in heaven.'"

When in the little church of the Portiuncula he heard the priest read those words of the Gospel: "Do not possess gold nor silver, nor money in your purses, nor two coats nor shoes nor a staff," he took those words simply and literally, explaining to his followers, later on, that we are pilgrims and strangers in this world, that God is our father who will provide, that permanent earthly possessions bind us, as it were, to earthly things and leave us less free to serve God. You will never hear from St. Francis a condemnation of ownership or possession. You will hear him explain that we should use all earthly things as God wishes us to use them, that our possession of them should, so to speak, be spiritual and not material.

See, next this same simplicity in his attitude towards nature. The same faith in God's providence that showed him so clearly the true spiritual value of detachment from earthly goods revealed to him the world of nature as the recipient of God's bounty and the dispenser of that bounty towards us. Here we have sainthood sweetened by poetry and mysticism:

Praise be to Thee, my Lord, with all Thy creatures,  
 Chiefest of all Sir Brother Sun  
 Who is our day; through whom Thou givest light.  
 Praise be to Thee, my Lord, for Brother Wind, and for the air and for the cloud,  
     for clear sky and all weathers,  
 By which Thou givest nourishment to all Thy creatures.  
 Praise be to Thee my Lord, for Brother Fire; by whom Thou lightest up the night.  
 Praise be to Thee, my Lord, for our Sister, Mother Earth,  
 The which sustains and keeps us;  
 She brings forth diverse fruits, the many-hued flowers and grass.  
 O creatures all! Praise and bless my Lord and grateful be  
 And serve Him with deep humility.

There is sentiment, here, deep and tender and all-inclusive. It extends to the lowliest weed, to the least attractive of beasts, to everything that God has made. It blossoms out in gentleness towards every creature, in the taming of the rapacious wolf and the liberating of the captive hare. But its very simplicity and its solid grounding in the definite idea of God's creation and providence saves it from the extravagance of sentimentalism into which some of the so-called

nature-poets have fallen. St. Francis arguing with the boy who holds the poor partridge not too gently in his clutches, as you see him so beautifully represented in front of this church is simple in the childlike attitude he assumes towards a child; he is often playful in the spiritual interpretation he puts on natural objects; but he is never absurd.

This is his attitude towards human nature. Here his simplicity is more subtle. He is not anti-social. He sweeps aside the artificiality of social intercourse, but condemns only what is positively sinful. For the courtesies of life he has the greatest esteem: and the lesson of courtesy he drives home by many quaint devices. Rudeness and abruptness were far from his conception of Christian truthfulness. Yet he waived aside all formality when he had to deal with a situation that demanded directness. He had the courage to speak plainly to the Soldan, and he feared not to insist gently but firmly with the Pope when requesting the indulgence of the Portiuncula. With the three robbers who had been repelled by harshness he succeeded by that gentle courtesy that won the prowling wolf of Gubbio. Yet, he was not, I say, anti-social. He would not tear society up by the roots. He knew no means for the uplifting of humanity but kindness and the plain direct preaching of love of God and repentance for sin.

His simplicity appears again in his wonderful love of God, that love which earned him the title of "seraphic." Indeed this is the culmination of all his spiritual strength and the secret of his love of nature and of human nature. His poverty was inspired by the vision of the poverty of Christ, his tenderness towards creatures was inspired by God's love for them and their service, as he saw it, of God. His fellowmen he looked on as brothers in Christ, with souls to save, future citizens of the heavenly kingdom whom it was his duty to lead nearer to God. For Christ Himself he reserved the fullest and deepest and tenderest love. In that love there was an element of pity, pity for the poverty of Christ, pity for the sorrows of the Saviour, pity for the sufferings of the crucified; but the pity was illumined by the vision of a great Christian truth, the truth that Christ is above all and before all our Redeemer. Here once more there was sentiment but no sentimentality. What heights of seraphic love St. Francis attained in the solitude of Monte Alvernia we know only in part. But we know how ardently and with what simple faith he was wont to seek union with Christ in the Sacrament of the Blessed Eucharist. For Francis, it need hardly be said, was in this respect the Catholic saint, and not the vague mystic that some would represent him.

In his attitude towards the Church we find the same simplicity that was the keynote of his sainthood. He was not anti-ecclesiastical in any sense. To authority as established in the Church he always manifested obedience ready, unquestioning and complete. Yet it is true that he brought out a phase of Catholic life that, in a sense, was new. He saw in the Church not only the great spiritual organization characterized by law, but also the kind, spiritual mother whose attitude towards us is one of love. When he asked for the Portiuncula indulgence he appealed not to the law-giver but to the mother of souls. When authority demurred at the magnitude of his request, he exclaimed: "My Lord Pope, I ask not for years, but for souls." And if we may distinguish between the disciplinary system and what are popularly called "devotions," we may say that Francis, respecting the law of the Church, as all Catholics must, laid stress on devotions and in developing them gave free rein to his own kindness of heart. It was the same in his attitude towards art and learning and all the other manifestations of Christian thought and feeling. In early Franciscan literature there is the artlessness of true art. There is the lack of artificiality, there is the cult of the simple and commonplace that give charm to all true lovers of the beautiful. His own poems are evidence of this, and his simple dramatization of the scene of Bethlehem. His love of the beautiful in nature is shown in his choice of scene for his apostolic preaching. For the mere "curiosity of learning" he had no patience. He abhorred the artificiality that was so highly cultivated in academic centers. Yet, the history of his followers is proof that there is another kind of learning that St. Francis appreciated; it is the knowledge that springs from the realization of spiritual things, the knowledge that is not a "scattering of the energies of the heart," but ministers to our own inner perfection

and brings us nearer to God. St. Bonaventure and the other great theologians of his order are the best witness to the value of this knowledge, which the world, perhaps, does not appreciate, but which in a very profound sense has served to build up the Church of God.

And now that we have considered the simplicity of St. Francis and tried to understand it, can we leave these thoughts as it were suspended, and not apply them to ourselves? Surely St. Francis would not have us do that. He would be the first to remind us that our discourse is vain unless we reap some spiritual profit from it. He would remind us that today, of all times, the world needs to take a lesson in simplicity. It needs to return to the thought that God is the provider of all earthly goods; that inordinate attachment to them leads us away from Him; that Nature is His dispenser of bounty, not there merely to minister to our pleasure but to lead to God; that human society is wrongly organized so far as it omits or forgets God. These are simple truths, but who will deny that the world and humanity would do well to recall them? "May God give you peace" was a phrase often on the lips of St. Francis. And it looks today as if God alone can give peace to a war-riven world. The times are in the hands of Him who rules the nations. May they who are responsible to Him for the safety of the nations see, if only from afar, what Francis saw so clearly. May they rid their hearts of selfishness and all artificial wisdom, may they begin to see things as God sees them, and then, with God's help the day of longed for peace will dawn!

And to you and to me the simplicity of St. Francis should preach a salutary lesson. We are, as Francis reminded us, God's children. Our first and supreme duty is to love our heavenly Father and obey His commands. All our joys are a reflection of the fatherly love that shines on His face, all our pain and suffering are but the shadow of His hand stretched out to protect us. When that shadow deepens and the twilight of life descends upon us, may we, like little children weary of toil and play, turn at last to Him, Our Father, place our hands in His and ask Him to lead us Home.

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## SAINT MARY'S SEMINARY: CATHOLIC UNIVERSITY

Thirty-six fourth-year theologians constitute the first class of Saint Mary's Seminary at the University. Rev. Dr. Francis P. Flavey, S.S., is Superior of the new foundation, and Rev. Dr. Anthony Vieban, S.S., is his assistant. For the present these ecclesiastics are domiciled in the Apostolic Mission House. It is hoped that next fall the new buildings of Saint Mary's Seminary at the University gates will be ready for occupancy. A hearty welcome is hereby extended to these professors and students, and the hope is expressed that with them begins that large rounding out of the theological advantages of the University, so that the time may not be far distant when a full course of regular theological studies preparatory to the priesthood may be available here, and in this manner the service and influence of the University come within the reach of every diocese in the United States.

## Pius X to Cardinal Gibbons

January 5, 1912

### *Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the plety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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# The Catholic University Bulletin

Vol. XXIII

No. 9

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DECEMBER, 1917

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THE  
UNIVERSITY'S TRIBUTE  
TO THE  
IMMACULATE CONCEPTION

BISHOP SHAHAN  
ON  
"OUR COUNTRY"

DONATIONS

NECROLOGY

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WASHINGTON, D. C.  
PUBLISHED BY THE UNIVERSITY  
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**Legal Form of Bequest**  
to the  
**Catholic University of America**

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I give, devise and bequeath to the Catholic  
University of America, an institution incor-  
porated under the laws of the District of Columbia

and located in Washington, D. C.,.....

.....

# THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXIII

December, 1917

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## THE UNIVERSITY'S TRIBUTE TO THE IMMACULATE CONCEPTION

(December 8, 1917)

Before a large audience in Caldwell Hall, the students of the School of Sacred Sciences presented an entertainment of a very high character in honor of the Immaculate Conception. Poems were read by the Revs. James Hayes and Bartholomew Reilly, O.P., and a select choir rendered appropriate vocal music. The papers read on this occasion were of an exceptional standard, both for the questions dealt with and for the manner of their treatment. That larger audience which the CATHOLIC UNIVERSITY BULLETIN has long since won to itself, will appreciate these essays in full.

## THE IMMACULATE CONCEPTION IN ITS RELATION TO OTHER DOCTRINES OF THE CHURCH

REV. J. FRANCIS LEARY

The glories of Mary Immaculate have been extolled from the earliest of days. In prophecy and in its fulfillment and in the history of the Church, around no human name has so much splendor shone. Mary is the Daughter of the Eternal Father, the Mother of the Eternal Son, the Spouse of the Eternal Spirit. Because of her intimate relation with the Divinity, She is the highest of all God's creatures, reflecting as no other creature can the dazzling glory, the surpassing beauty, and the immaculate purity of the Triune God. Infinitely lower than God and incomparably higher than man, between God and man She stands. Her vesture is woven from the brilliancy of the noon-day sun, her footstool is the white beauty of the crescent moon, her diadem is the stars, the twelve, that are fairest in God's sight. Upon Her God looks with favor and love; and so above a sin-stained world Her throne is placed—

*The Sweet Benediction in the Eternal Curse,  
The Veiled Glory of this lampless Universe.*

The Immaculate Conception of the Mother of Our Lord is not an isolated doctrine of our faith. Modern science has demonstrated the unity of nature. Our own experience assures us that in the moral and spiritual world there is no truth or law, no matter how seemingly insignificant, that may be touched without affecting the whole moral and spiritual order. This is what Francis Thompson grasps when he sings that all things—

*Near or far,  
Hiddenly to each other allied are,  
And you cannot stir a flower  
Without troubling a star.*



If we could behold the whole body of revealed truth with the eyes of God, we would see the Immaculate Conception, in one way or another, drawing light and beauty or giving light and beauty to every teaching of the Christian Church. As all the works of God are wrought by the nature of God, and as the divine nature is possessed by the three divine Persons, there is no act of God that is special to one divine Person to the exclusion of the other two. The Church, however, allows us to attribute certain actions to the Persons of the Trinity. God the Father is said to be the Creator; God the Son, the Redeemer; and God the Holy Ghost, the Sanctifier. In the schools of Catholic theology we are taught that God made man for Himself; that man was lost to God by sin; that man was restored to God by the Son of God in the Redemption; and that the work of the Redemption is perpetuated by the spirit of God in His office as the Sanctifier. These are the fundamental dogmas. Upon them rest all the dogmas and doctrines of the Catholic Church. With these dogmas the doctrine of the Immaculate Conception is closely bound.

Fittingly, and we might almost say, necessarily, does the Immaculate Conception harmonize with the action of the three divine Persons in relation to this mundane creation. Some holy and learned men have taught, and their teaching has found much favor, that even if man had remained sinless the Son of God would have assumed our nature. The idea of the God-man as a victim for sin was an accident added to the Incarnation by the sin of Adam. The primary idea in the mind of God was that the Son would become man for the exaltation of the universe. He would stoop down to man in order to lift man up unto Himself. He would in the Incarnation bridge over the infinite abyss between Himself and His Creation. The idea from all eternity in the divine mind was the Incarnation of the Son. He could not conceive this idea independently of the mode by which it was to be performed, and that mode was the Divine Maternity of the Blessed Virgin. According to this teaching, the second Eve was prior to the first in the eternal plan of God. Thus existing before Eve, She could not be subject to the penalty of the sin of Eve. The real cause of the Immaculate Conception was the merits of Her Son, Who redeemed Her by anticipation. However, in the mind of the Creator She antedates Eve; and, therefore, when created in time, we naturally believe that She was exempt from the consequences of Eve's sin. From all eternity, then, the idea of creation was coexistent with the idea of the Incarnation, the Divine Maternity, and the Immaculate Conception.

If coexistent in the mind of God with creation, as was the Immaculate Conception, it was even more intimately associated in the mind of the Son of God with the Redemption. God and sin cannot exist together. As darkness excludes the light, and as light destroys the darkness, so where you have God you cannot have sin; and where sin is, God is not. So pure is the Divine Essence that anything in any way stained by sin cannot come in contact with it. The humanity that was united with the Divinity must be as pure as God, since it was possessed by the Second Person of the Trinity. Deny the Immaculate Conception of the Virgin Mother, and how difficult is the understanding of the sinlessness of Christ. Mary gave Jesus His humanity, and if you stain that humanity in Her you dim the luster of the purity of Our Lord. Deny the Immaculate Conception, and you weaken the doctrine of Christ's sinlessness, and thereby His Divinity. Mary's Divine Maternity is the reason for Her Immaculate Conception. Mary is Immaculate because Her Son is God. And so long as the Church exalts the Mother in Her Immaculate Conception, no unbelief can rob the Son of the glory of His Divinity. It was in His sacred humanity that Christ conquered the Evil One. And how much more complete is the triumph of this sacred humanity in His own Mother, who was never subject to the powers of the Evil One. The blood of Christ that takes away the sins of the world is the blood He received from Mary. One drop of this precious blood is more than sufficient to wash away all the crimson stain of humanity, and therefore it must have been ever sinless, even when it flowed in the veins of the Redeemer's Immaculate Mother. A necessary dogma, then, is the Immaculate Conception in the faith of those who profess the divinity of Christ the Redeemer.

The Father did not create the world without having in view the Immaculate Conception; the Son did not redeem it without the Immaculate Conception in

connection with all the great mysteries of His life; the Holy Ghost does not sanctify it without reference to Her who was so closely united with the Trinity in its redemption. The same reason that presupposes the Immaculate Conception as a requisite for the Divine Maternity forces us to accept the Immaculate Conception as a gift of Her in whose womb the Holy Ghost formed the human body of the Son of God. We might also note that the Holy Ghost in His work in the world uses the Blessed Virgin as a powerful instrument in man's sanctification. Guided by the Holy Ghost, does not the Church call her the *Refuge of Sinners*, the *Ark of Salvation*, the *Gate of Heaven*? Do not Holy Fathers and Doctors tell us that the Holy Ghost gives to the soul all its graces through the instrumentality of Mary? Redeemed humanity is the mystical body, Christ is its head, and Mary is its neck, through which all graces and blessings flow. "Through Mary to Jesus." With brighter and clearer luster shines this work of the Holy Ghost in Mary when we remember that She, the Refuge of Sinners and the Way of Salvation to many, was Herself conceived and born without the least trace of sin or mortal stain.

To continue this subject and to show the relation of the Immaculate Conception to original sin, to grace, to the resurrection, to the infallibility of the Church, would fill a good-sized volume. May I conclude this paper, written for priests and for students for the priesthood, by referring to the Immaculate Conception in its relation to our priesthood? Five words of Mary: *Fiat mihi secundum verbum tuum*, and heaven opened! God came down to earth. *The Word was made flesh*. Five words that you and I daily say above the white bread and the red wine of the altar: *Hoc est enim corpus meum*, and heaven opens again! God comes down again and dwells amongst us! Now, if the Immaculate Conception was necessary for Mary's divine Maternity, what purity, what holiness must be ours when we stand at God's altar and come into close contact with divinity? O sinless, stainless, Immaculate Mother, throw the cloak of thy purity around us as we offer the divine mysteries. Stand by our side as we go to the altar of God, so that, looking from our own unworthiness to Thy worthiness, from our sinfulness to Thy sinlessness, God may look down with pleasure upon our sacrifice. We rejoice with Thee on this great feast, and we thank the Father, the Son, and the Holy Ghost for what They have done for Thee. Thou, highest, holiest, purest, noblest, best of all God's creatures. Our Queen, our advocate, our protector, our own Immaculate Mother.

*O dewdrop of the darkness born,  
Therein no shadow lies;  
O rosebud of a barren thou  
Whereof no petal dies—  
A rainbow beauty, passive face—  
Wherein was veiled divinity.*

## FRANCIA AND MURILLO

*A Study in Representations of the Immaculate Conception*

REV. JOSEPH M. EGAN, S.T.L.

Proudly, and with truth, the fourteenth century Painters Guild of Siena describe themselves as "those who, by the grace of God, manifest to the people the miracles wrought by faith." Whether or no Art may have sufficient reason for existence as a creator of simple, sensuous joy and refreshment, or as a beneficent force, expressing itself through what might be called mere beauty, certain is it that Art can do more than make life beautiful. It can become the supreme means of inciting, of expressing, of exalting emotions that transcend experience and which may not in any degree find voice through channels entirely adequate for purposes of intellect. For Art is the most satisfying expression in time and space of spiritual things which cannot be expressed otherwise. Master of a great language, articulate among the tongueless, it is for Art to embody in some measure the spiritual essays, ventures, dreams, longings, aspirations, and visions of mankind. Where reason falls short of times and words, the mysteries of faith breathe themselves almost spontaneously into spiritual consciousness through this medium to which Religion

turns for the communication of her higher, inner self, bringing out things, as Father Faber says, which might make heresies if we try to speak them. Surely, then, in the service of Religion does Art realize its highest, if not its truest, function, cleaving to the revelation of heavenly things.

Religious Art then, must, given a dogmatic aspect, have its orthodoxies. When it speaks it must speak with accuracy—a truth which caused the second Council of Nicea to decree that "the composition of the image is not the invention of the painter, but the result of the legislation and approved tradition of the Church." This orthodoxly didactic character of religious art is, in reality, its most important aspect. What is said is of greater moment than the manner of utterance; content is more than style. And dealing with Art in the one category of painting, the meaning of a picture takes precedence of its artistic merits, or, rather, therein is to be sought its first merit. A great picture must be great in relation to its subject, not merely in technique.

In application of this principle, attention is invited to the artistic presentations of the Immaculate Conception. We would view them primarily as embodiments of the dogma. Theology must precede aesthetic.

Recall, then, what the dogma is. In the formula of the Bull of Definition, "the Blessed Virgin Mary, in the first instant of her conception, was, by the singular favor and privilege of God, preserved immune from all stain of original sin." Now, to put such an idea on canvas is not easy. So Vasari said when he first tried, and so must anyone see. What successful expression, then, has the idea of Mary's privilege found in the history of Christian Art?

Writers on Marian iconography have, for the most part, avoided the subject or given a treatment lamentably incomplete. And so far short did most artists fall of the mark that many Conceptions have long borne other names, so little recognizable were they as attempts at their real purpose. And the result is the popular view, expressed even by so diligent a student of Marian Art as Mrs. Jameson, that the Immaculate Conception does not appear in art until the seventeenth century. Oddly enough, this is exactly the time it began to disappear after a career of two hundred years.

It were impossible to discuss all the paintings of this subject. Appearing in the late fifteenth century in an unfortunately short-lived type, it was debased by the later Renaissance, and finally entered on a new and vastly different life in Spain. Omitting the intervening pictures, the first and last types are most worthy of consideration in their highest manifestations—the work of Francia and Murillo.

A religious truth has two stages in maturing, it might be said—the theological and the mystical. First, it is viewed in the light of *how* and *why* and *what*; then the poetry of devotion, presupposing the other, is free to play upon it. A mediaeval university will argue the *potuit, deuit, ergo fecit*, of the Immaculate Conception; a modern one will make its labor of love a Shrine. This is not to say that these two processes always stand in that order of time, but only in that order of logic. But the point can well be applied to these two painters. Francia lived in the last epoch of the clarification of this dogma. And his picture is dogmatically theological. Murillo lived long before the definition, it is true, but at a time when the Immaculate Conception had attained the status enjoyed by the Assumption today. And his picture is mystically theological and poetic.

Near the end of the fifteenth century, when the Franciscan champions of the Scotist doctrine were completing his victory, when a Franciscan Pope had enshrined this theology in a Mass and Office, the brush of the painter began to work on pictures of Our Lady conceived without sin. And in Lucca, the city wherein is found the earliest known altar dedicated to the Conception, which possesses the earliest known Bull relating to the Conception, which claims the first Italian Confraternity of the Conception, which received the first known grant of indulgences for devotion to the Conception—in Lucca is found the earliest known painting of the Conception. It is by an unknown master. It is remarkably theological. It is almost overrich in illuminating symbolism. And apparently it created a type.

And some thirty years or so after this painting was placed in the Church of San Francesco, and when doubtless it had become a conspicuous and well-known object of devotion in a town so devoted to the Conception of Our Lady, Francesco

Raibolini, detto il Francia, was at work on an altar piece which, closely following the ideas of the older picture, gave this type its most worthy expression. For Donna Maddelena Stiatta, a noble lady of Lucca, having built a chapel in the Church of San Frediano, provided in her will for "an honorable picture or icon of the Conception, on which the executors and assigns shall spend the sum of 100 ducats of the estate." This order was given to the foremost painter in the town of Bologna, Francesco Raibolini, goldsmith, maker of enamels, engraver of prints, designer of medals, maker of armor, typecaster, and director of the mint. And Francesco thereupon painted on wood a great altar piece, which was brought to Lucca. So Donna Maddelena's wish to honor the Immaculate Conception perpetually in Lucca began to be fulfilled. But a generation came "that knew not Joseph." And the picture was moved from its proper chapel, the altar was sold, and then, since the painting no longer decorated a chapel and an altar dedicated to the Conception, men forgot its meaning; and Symonds said it was an Assumption, and the ineffable Baedeker a Coronation, and Hare a Reception into Heaven, and Burckhardt wisely called it a picture worthy of attention, while Mrs. Jameson, after scouting the idea that it could be a Conception, tells us that Francia meant it to express the idea or promise of the redemption as existing in the sovereign mind before the beginning of things. So poor Donna Madellena's pious purpose was frustrated, and the Church bought a very new and very prosaic Conception, not knowing that it already possessed one of the finest in the whole world. And Francia's masterpiece was covered with a red curtain and ignored save by people with tyrannical guide-books. Thus things stood until nine years ago, when that rather individual genius, Mr. Montgomery Carmichael, reestablished the saliently obvious meaning of the picture, and astonished the prior by begging that it be unveiled at all services in honor of the mystery it represents.

The painting may be described in this wise: Above in the heavens, surrounded by cherub heads and attended by two kneeling angels, sits the Eternal Father; at His feet kneels Mary, the head bowed to receive the touch of His scepter. Below on the earth stand David and Solomon on one side, on the other Anselm and Augustine, and each bearing a scroll. Between these two groups of saints kneels Duns Scotus. On the scroll of Solomon is written, *Tota pulchra es Maria et macula non est in te*. On David's we read, *In sole posuit tabernaculum suum*. St. Augustine bears the words, *In coelo qualis est Pater, talis est Filius; in terra qualis est mater, talis est filius secundum carnem*. On Anselm's scroll appears, *Non puto esse verum amatorem Virginis qui celebrare respuit festum suae conceptionis*. Below the picture are four little sketches of miracles wrought through the intercession of Our Lady.

Despite all the theories of artists, and without citing careful proofs from the origin and history of the painting, it should be clear that Francia's altar piece is an Immaculate Conception, and nothing else.

The texts on the scrolls use the very word *conception*, and speak of Mary's freedom from stain. And the two features which mystified the critics—the kneeling friar and the action of the Father—are still more expressive of the idea. For the friar is, as has been said, Scotus, who figures so largely in the history of the dogma. In the older work he, too, has a scroll, whereon is written, *Videtur probabile quod est excellentius attribueri Mariæ*.

And above these scriptural, patristic, and theological witnesses to Mary's Immaculate Conception is the Heavenly Father, touching her head with a rod. The symbolism here is drawn from the history of Esther, from the scene wherein she approaches the king in fear and trembling and hears the words, *Not for thee was this law made, but for all mankind. Approach, therefore, and touch the scepter. And he laid it on her neck*. And in the older picture which inspired Francia this text is added.

It is apparent, then, that here we have a portayal of the two ideas in the dogma—that Mary was preserved from original sin, and by a special privilege, just as Esther was exempted from the operation of the edict against the Jews.

Whence were the ideas used in this picture drawn originally? It would appear that the inspiring source was an Office of the Blessed Virgin written by Fra Bernardino da Busti, which was current at the time. In it are found all the texts on

the scrolls, an explanation of the symbolism of a fair-haired figure, dressed in a certain garb of blue and white, the feet invisible, a crescent moon, with points downward, under the figure of Our Lady.

Of Murillo's score of variations on this theme, that of the Louvre is the best known, though it might find rivals in Madrid when that city becomes as popular as Paris. Save in a few details, it follows the prescribed forms. The angel-circled Virgin is placed against a background of gold and silvery vapors, a device of which Murillo was so consummate a master. He loves to paint in these vaporous yellows and cool grays, luminous and hazy, a sort of palpable, visible atmosphere rather than clouds, and to lose his outlines in the light and shade. The radiant figure of Mary buoyant and ethereal, is poised as if borne on air. The oval grouping, the treatment of the draperies, the use of little angels are quite conventional, save in his marvelous workmanship. A departure from rule is found in the darkness of the hair and in the upward pointing moon.

One might put forward some such interpretation as this. The Immaculate Conception, as contemplated in the mind of Murillo, suggested the ideas of sinlessness, holiness, and an ecstatic union with God; sinlessness in a soul removed from sin not only, but almost from the world of sin; holiness in the fullness of grace; the vision of God promised to the pure of heart. And using little beyond the few things prescribed, Murillo expressed these ideas by a symbolism that is broad and simple.

The removal from sin and the world of sin, the holiness and purity are suggested by the absence of any earthly feature and detail which would indicate relation to the world. It is emphasized by the deliberate rejection of all particularities of ornament that might claim any independent interest. There is not even the divine Child, lest there be brought into prominence the greater idea of Divine Motherhood. There is scarcely a hint of anything but this all-pervading holiness. The virgin of the picture is not the mother of God, the queen of heaven, the refuge of sinners. She is abstracted from all such relationships. She is virginal, not merely in a physical sense, but in her whole nature; scarcely a thing of earth at all, an embodiment of the holiness which adds to moral excellence and virtue the supplementary idea of special dedication to God.

Again, the scene is neither in earth nor in heaven. The figure of Mary seems to recede from the artist's sight into higher spheres. The dark clouds in the lower corner might be the earth beneath. The moon, too, is below her. She appears removed from the world and passing into an atmosphere more fitted to her nature, one in which such sanctity would be something native and secure. The child-angels near her from a nearby heaven tell of innocence and the nearness of God. The light grows stronger near the upper part of the canvas and almost dazzling at the top. On something in this blinding light above her Mary's gaze is fastened. She takes heed of naught else. Her whole being is wrapt. And the idea of a great silence is somehow suggested. It is the pure of heart seeing God.

Coventry Patmore, poet and mystic, says somewhere that "the real subject of true poetry is perfect humanity verging upon, but never entering the breathless region of Divinity." Upon the verge of this region Mary seems to touch in a timeless contemplation which holds her spellbound in wonder, awe, and rapturous love. The thought of God has gathered to itself all interest and affection.

As an embodiment of the dogma, Francia's work is complete and accurate. Almost could it serve as a text-book for an exposition of the dogma. God exempts Mary from the operation of the general law. On earth the Scripture implicitly contains the dogma. The fathers witness to it; Scotus explains and defends it. The faithful are encouraged to honor it by the stories of favors shown to those who did so in the past.

And all this is portrayed with surpassing beauty and feeling and tenderness. It is the supreme example of the artistic rendition of the theology of Mary's preservation from original sin.

Comes now Murillo. In the seventeenth century, into the inheritance of Spanish art's religious spirit, into the inheritance of Spain's singular devotion to the Immaculate Conception, "the darling dogma of the Spanish Church," as it is called, in a year when his native town of Seville gave itself over to such demonstrations of triumphant joy because of the Bull of Paul V, in a time when public taste and

the orders of patrons dictated this theme to the artist, Murillo was born as into a scene set for him to play the role of painter par excellence of the Immaculate Conception—a position which his genius and the frequency with which he returned to this theme have given him.

It is to be explained that the similarity of his twenty Conceptions was less the result of his own taste, perhaps, than of the rigid Spanish laws, which prescribed how and how not religious subjects might be painted. In the case of the Immaculate Conception the matter was determined by the vision of a Portuguese nun, Beatrice di Salva, to whom the Blessed Virgin had appeared.

To compare the two paintings spoken of is useless. Each is superb in the execution of its own purposes. Francia deals with dogmatic fact, with processes whereby the Immaculate Conception was brought to pass and then to be known. Murillo is the exalted visionary, the seer, the poet, the mystic. And some will prefer the one, and some the other. Murillo will ever have the many; and Francia's Immaculata must always, we doubt not, look down from her wall in Lucca to see that it is the Murillan-like picture opposite to which the worshippers chiefly go.

And on the score of beauty there will be found no unanimity. But where Francia has his thousands, Murillo has his tens of thousands. Murillo doubtless has the more obvious appeal. Is Francia's, perchance, more subtle? A contemporary of the Renaissance, yet remote from its general current, Francia retains much of the naive spiritual quality and simplicity of the primitives without any of their hardness, their lack of tactile values, and poor drawing. And this is what makes painters who have it—such painters as Angelico and Botticelli—more dear to some than most Murillos or Raphaels. "We speak as one less wise," but there may be comfort found in Stevenson's thought: "To know what you prefer instead of humbly saying 'Amen' to what the world tells you, is to have kept your soul alive."

Art analysis, however, lies too perilously near the brink of artifice. Curious searching into the mystery of beauty profits little. As Amiel's *Journal* has it, and with a measure of truth, "As soon as we can give a reason for a feeling we are no longer under the spell of it; we appreciate, we weigh, we are free, at least in principle. Once the Mystery is gone, the Power goes with it. It must remain superior to analysis if it is to preserve the feeling of something which is its chief beauty."

And inability to describe the spell of Francia or Murillo may be testimony to their mystic elevation. 'Tis better so, for when Psyche turns her lamp on mystery, it vanishes. And did not the lifted lid of Pandora's box mean, not the clear revealing of hidden wonders, but their instant and implacable flight?

## DEVOTION TO MARY AS EXPRESSED IN PAINTING

BY REV. EDMUND KEAN

I am to speak to you of the devotion to Mary as expressed in the art of painting. The development of the devotion to Mary was ever an impetus to the development of pictorial art, and in the study of the progress of each there is interest.

In its ultimate analysis the devotion to our Blessed Lady must be regarded as our practical application of the doctrine of the Communion of Saints. It seems to have originated as a sequel to the devotion to the martyrs. Dangerous is it to speak too positively; still, what I give is the common opinion of scholars. And just as dangerous is it to speak too positively of its earliest development. The primitive pictures of Mary are poor and scanty, and do not explain themselves; hence they do not throw a helpful light on the early growth of the devotion, for they are hardly devotional pictures. We are in the realm of the debatable, and I would rather strike out for something certain. For this I come down to the Council of Ephesus.

The condemnation of Nestorius by this Council (431) came as an epoch-making influence upon the history of religious art—particularly of the art where Mary was the inspiration. By its decrees Mary was declared the *Theotokos*. She

came to her own certain and high place in Catholic theology and Catholic devotion. She inspired her way into Christian art, and became there, with Christ, the most conspicuous figure. Then it was that there came before the eyes of the world the representations of that beautiful group known as the Madonna and Child.

In the early Eastern representations Mary was seen enthroned, seated or standing, rigidly posed, facing straight forward, and wearing a red tunic and blue mantle. Directly before her, seated in her lap or mysteriously sustained in air, was the Christ, a child of unchildlike development, equally rigid in His pose and out of all proportions to His gigantic mother. His clothing was likewise blue and red.

All important is it to note that these paintings of the Madonna and Child came, not as idealized representations, but as strict symbols of orthodox belief, as professions of faith, acknowledgments of Mary's dignity as Mother of God. This is certain from the testimony of ancient manuscripts and inscriptions. The symbol was determined by the Church authorities, and for an artist to depart from the type was quite the same as heresy, for such art was didactic.

This certain fact accounts for two things—first, the faithfulness of all artists to reproduce the type for many centuries; and, secondly, the fact that these pictures multiplied and began soon to be venerated. A word about each of these.

That artists faithfully reproduced for centuries the one type was certainly unfavorable to the development of art though it may have fostered devotion. There is danger of soulless mechanical repetition for the artist who is surrounded by a wall of prohibitions and prescriptions; and from this danger the painters of the early Byzantine School did not escape. The responsibility for this, however, must not be laid to the Church, since there is an element of mobility in art as it is understood by the Church. It was due to the fact that art which died with paganism had as yet received no life-giving touch from a Christian hand. It is not surprising that all these Madonnas resembling one another were equally poor in their artistic value. The drawing is always bad; there is little or no attempt to suggest light and shade in modelling; the composition, successful in few cases, was, in most cases, poor; the color work in mosaic, painting, and embroideries was, as a rule, good for this early period. Still what these pictures lacked in the artistic they gained in the devotional; they were above all *devotional* pictures. Let me explain.

In religious painting, art critics distinguish the devotional from the historic picture. The historic picture is one in which the subject—Mary—is represented as one in a large group illustrating an historic event; the devotional picture is one in which Mary is represented after the manner in which she was conceived of in theology or in which she was conspicuous in popular devotion. This distinction will explain itself as we proceed.

These early Madonnas being symbolic could not but be devotional; more than that they could not come but to be venerated and multiplied. Soon everyone who wished to prove his faith in the *Theotokos* and his hatred for the arch-heretic Nestorius exhibited a picture of the Mother and her Divine Son either in his home as a wall painting, or embroidered on his clothing, cast in his ring or bracelet, graven in his furniture, scribed in the glassware of the dinner table—everywhere. The best reproductions, of course, were made upon the walls of the Basilicas, first in the East and later in the West.

Such an influence coming from the Council of Ephesus, from the firm devotion of the people, and from the growing practice of venerating images, is evident through many subsequent centuries in its effect upon devotional paintings.

The next influence on Christian art was the iconoclast persecutions which troubled the Church during the eighth and early ninth centuries. Their chief effects I mention briefly. First, there was the destruction of the most precious examples of ancient oriental art. Secondly, there was the reaction: religious art came out of the conflict more vigorous. The so-called Byzantine School arose and soon worked its way into a universal style impressing its very character even in the West. At this time the West itself was undergoing a singular upheaval; art declined to its lowest level and awaited an uplifting impulse.

The Crusaders started a new era in the artistic as well as intellectual life of Europe. The representations of Mary were modified by conceptions brought back from the East. New subjects were introduced, gathered from fragments of

Apocryphal gospels and from legends of Palestine and Egypt: among these were the death, assumption and coronation of Mary.

These new influences, like good seed, budded forth and flourished in the thirteenth century. Everywhere nature began to reassert herself, and assisted in emancipating art from the rigid formalism of the Byzantine School. Men's hearts beating with life, demanded something more like life in their pictures and produced it. For the first time Mary was represented as beautifully human, with more animated eyes, with roseate freshness of the flesh tints, with the delicate touch of sweetness in her still, mild face. It was this change, no doubt, that excited enthusiasm when Cimabue's great Madonna was carried in triumph from his studio to the Church of Santa Maria Novella in Florence. It did not require more than this triumph of Cimabue to break down the old style of painting and to exalt the imagination of the artists to follow. These were the cheerful days of a rising sun announcing the dawn of modern painting.

The consummation came with Giotto. He broke so completely with Byzantine conventionalism that he is hailed as the savior of art from the slavery of severe, emotionless formalism and its restorer to the freedom of nature. Henceforward for two centuries, we find pictures of Mary, the Mother of God, that are thoroughly devotional, pictures also wherein the spectator beheld the likeness of beings in exercise of intelligence, love and bodily activity. Most of the paintings were executed by men who prefaced their work with prayer; men like Filippino Lippi, the Carmelite, Fr. Angelico, the Dominican, and later Gazoldo and Bellini. The wholesome influence of religion was keenest.

There is only one thing we must not exaggerate: this age had its limitations in the art of painting. This was due to the lack of resources and instruments, and to the strangeness of a new medium of painting in the hands of painters. There is proof here of what Ruskin says: "The religious passion is nearly always vividest when the art is weakest." It was these slight and pardonable deficiencies that were left for the following centuries to perfect.

Towards the close of the fifteenth century came the Renaissance with its pagan ideals. Its influence upon painting—even the paintings of Mary—as far as it was merely external, was good; correct drawing, better and easier coloring, sublime composition of line, form, and color were effected. Still the study of pagan models, the appetite for beauty alone proved baneful for devotional painting. Heretofore, if apologies had to be made for the devotional pictures of Mary, it was for their artistic deficiencies; now we begin to apologize for their undevotional character—an unpardonable fault.

At this time were introduced the so-called portrait Madonnas, the all-pure Mother of Jesus being represented behind the features of a woman too well and publicly known. As an example, I might cite Pope Alexander's Madonna in the Borgia Apartment of the Vatican; there the Madonna is no one else but Giulia Farnese, and at her feet in prayer kneels the Pope himself. Other examples are the Madonnas of Del Sarto who painted his wife, majestic and beautiful, yet lacking every element of the spiritual.

Mary was painted in all the sumptuousness of the Medici's court as an alluring, sometimes voluptuous woman. Triumphs of art were the pictures that were filling the Churches of Florence and all Italy, triumphs for the technique of draftsmanship, painting and composition, but failures were they as devotional paintings, as expressions of devotion to Mary. Ruskin characterizes the whole change in a parallelism: "In early times art was employed for the display of religious facts; now religious facts were employed for the display of art." And, he continues: "The painter had no longer any religious passion to express. He could think of the Madonna now very calmly, with no desire to pour out the treasures of earth at her feet, or to crown her brow with the golden shafts of heaven. He could think of her as an available subject for the display of transparent shadows, skilful tints and scientific foreshortenings—as a fair woman, forming, if well painted, a pleasant piece of furniture for the corner of a boudoir, and best imagined by combination of the beauties of the prettiest contadinas."

To well deserved therefore were the condemnations thundered by Savonarola against these indignities, impieties and profanities. The influence of the fiery reformer upon art was thoroughly wholesome. Proof of it lies in the sublimely devotional paintings of Mary coming from the studio of his disciples, prayerful men. You can study in it the sweet severity of Botticelli, in the chaste simplicity



of Lorenzo di Credi, and in the devotional tenderness of Fra Bartolomeo. We regret that Raphael did not come more directly under this influence; his advent to Florence was just after Savonarola's death.

The attacks of this man did not check the excess however. There increased the passion for picturesque composition, for theatrical effect, for masterful treatment of line, form and color. Many of the picturesque groupings have become so magnificent under the genius of Titian, Veronese, Palma, Bonifazio, Tintoretto, and Corregio, that art critics are often ready to condone their "splendid errors." Still we must never forget the respectful devotion due to Mary when we study her devotional postures.

Towards the end of the sixteenth century in Italy, the passion for beauty in painting began to burn out; a decay ensued. Counter to these paganized degenerate influences was stirring the reform which prepared a revolution in religious art. The Council of Trent denounced the improprieties of many pictures found in the Church. The Pope sent a personal rebuke to Valberra; Veronese had to stand before the Inquisition for his excesses. St. Charles Borromeo preached repeatedly against these indignities. Such concentrated action effected the speedier decay of painting at least in Italy; still it saved the true ideal of the devotional picture for future painters to imitate.

While painting was on the decline in Italy it was on the crescent in Spain. The Spanish School of painting became the greatest school of *religious painting* in the post-Renaissance era; and greatest of its religious painters was Murillo. It is with notice to this influence of popular belief and devotion upon this man's work that we finish our survey.

As in the fifth century the dogma of Mary's Motherhood of Christ, God and Man was embodied in the group pictures of the Madonna and Child, and whereas for over a thousand years Mary was represented with her Divine Son in almost all of her devotional pictures; so now when theologians were quite agreed, after long controversy, that back of the doctrine of the Divine Maternity and implicitly contained therein was the truth of the Immaculate Conception; whereas candidates for degrees in the Universities of Spain and elsewhere had to swear their belief in the Immaculate Conception, and as everyone was in some way showing his belief and devotion to Mary conceived Immaculate, so art began to express the belief and devotion of that time and place. From the heart of a religious Spaniard, Murillo, and from his deft hand have come paintings better than the representations of the Madonna, humanwise, conceived and idealized, for they seem to be the external manifestation, veritable visions of Mary as She was conceived from all ages in the mind of God, His perfect work, the supreme excellence of humanity, His chosen Spouse, Mary conceived Immaculate. This is the last instance in history of an influence of a popular belief and devotion upon art; an influence it was that brought forth the most sublime devotional pictures of Mary in all ages: most sublime for their conception and for the perfect balance in them of fervent devotion and masterful painting.

After Murillo, great religious painting ends with Tiepolo and his imitators, who, however, produced nothing of special notice. New theories in painting and art and the whole spirit of the eighteenth century were so adverse to religious painting that it quite disappeared.

Thus, in outline, I have traced from its origin to times nearer our own the life of devotional painting where Mary was the inspiration. What devotion to Mary may bring to painting in future times—in this country or elsewhere—I shall not prophesy.

At the close of the entertainment, the Very Reverend Vice-Rector, Dr. Dougherty, gave pleasure to all by his words of congratulation on the excellence of the programme.

## DONATIONS

Through her cousin, the Very Rev. Dr. Shanahan, Dean of the Faculty of Theology, the University has recently received a very substantial gift from Miss Ellen Hennessey, in memory of her sister, Mary.

## OUR COUNTRY

BISHOP SHAHAN'S ADDRESS TO DENVER KNIGHTS OF COLUMBUS

Breathing the spirit of true patriotism in every word, one of the most eloquent addresses heard in the West since war was declared was the toast *Our Country*, by the Right Rev. Thomas J. Shahan, D. D., rector of the Catholic University, at the banquet tendered by the Denver Knights of Columbus to Bishop J. Henry Tihen, of Denver, at his enthronization.

The speaker poured forth an epitome of the Catholic spirit of devotion to the United States. He reminded his hearers of the debt which they as Catholics owe to the Government which has given them their freedom, and he called on every citizen, Catholic or non-Catholic, to do his full duty toward the nation in her hour of need. Bishop Shahan said in part:

You will pardon me, surely, if, on this noble site which may be called the very roof of the United States, in this glorious gateway of the Rockies, amid the purest and freest air the world knows, I dismiss briefly the commonplaces of patriotism—great and noble thoughts as they are—the vastness, resources, charm and variety of our national life; its providential growth, the ease and harmony of its functions; the magical force of its unity, the high creative optimism of its citizens; its fair equality of law, opportunity and progress.

## DRAWN INTO WAR

Born under the sign of liberty, cradled and nourished in its pure and holy spirit, our country has ever stood among the nations and peoples of the world as the model, the hope, the guarantee of liberty, political, economic, social and religious. Its founder, George Washington, has been held by universal consent as the father of all modern liberty, the most humane and beneficent of mankind. Its constitution has been the model of all peoples and races who have freed themselves, or tried to free themselves from the shackles of tyranny, old and new. For this glorious ideal of human liberty our nation went through four years of fratricidal strife, and waged the most destructive war known to history until the outbreak of this world-wide struggle.

Gradually, almost unconsciously we have been drawn into this universal war, which modern science has clothed with unspeakable horror and shame, and which modern materialism and modern selfishness may rightfully claim as their last word, their definite response of ruin and death, where for a century they have been promising the highest levels of life and happiness and progress. Of them are true the words of the Book of Daniel: "Weighed in the balance and found wanting."

In this mightiest of human conflicts, whose end none can foretell, and whose age-long consequences none can forecast, the duty of every Catholic man and woman is laid down by our holy religion. It is to rally to the support and defense of our country with every ounce of strength we possess and with all the ardor of our souls. Already our young Catholic manhood has flung itself without reserve or calculation into the conflict, and stands embattled about the Stars and Stripes in the blood-soaked trenches of France, or on the decks of a hundred transports, every hour in deadliest peril. In the home cantonments, which have arisen as by magic from ocean to ocean, their numbers are at least in due proportion to our population. Ungrudging tribute has already been paid to their physical and moral worth, to their mental alertness, and to their broad grasp of the reasons and conditions of this war.

## CALLS ON CITIZENRY

It is an eminently just war for reasons that have been so fully and solemnly stated by our highest national authority that I forbear to dwell further upon the conscientious obligation of every American citizen to throw himself without hesitation into the defense of those rights, which are inseparable from the permanent welfare of this country. At this juncture all minor differences of opinion or judgment, all local or temporary interests, must be set aside, that the nation may

present an unbroken front in the approval and support of its Government, may exhibit that unity, courage, decision, and endurance, without which we cannot hope to make headway against the enemy.

Our glorious American youth, the flower of humanity, has not counted the cost, but has accepted the supreme sacrifice by millions, an awe-inspiring spectacle, a rededication of the nation to the eternal principles of freedom and justice, of truth and right, on which the original compact of these States was based. It is now our duty to sustain and protect, to encourage and comfort them by every sacrifice in our power. After all, our sacrifice of public and private wealth, our material help, our efforts for their physical, social and moral welfare, are not worth mentioning in comparison with the sacrifices which the soldier and the sailor make daily for the common welfare.

Incredible sums have been, and must yet be, raised for the welfare of our Army and Navy, but who will hesitate one moment when he reflects that unless these brave young men bring home victory, all else counts but little in the balance. We should then have all remaining time to measure the difference between the lot of freemen and that of a people doomed in all things to obey an all powerful conqueror, the nature of whose rule is written all over the bleeding and exhausted lands of Belgium, France, Poland, and Serbia.

#### TO CONQUER WAR EVILS

These young soldiers and sailors are the American nation of the future, its natural spokesmen and leaders. Already these future heads of the nation are earning, on far foreign fields, and amid every kind of peril, that appreciation of American liberty which is indispensable to its survival. It is they who will pass judgment on the reorganization of the future, on the theories and ideals, the hopes, plans and opportunities which will crowd the days of peace. War, indeed, breeds evils unspeakable, intolerable, but it also rouses and spurs the best to great heights of virtue, steels character, as in a furnace, and reveals in many men elements of goodness and greatness, which would otherwise have lain dormant forever.

Since modern war reveals itself everywhere, as a mobilization of the entire nation, we, men and women who perforce stay behind, are in duty bound to help as we may. Our hearts learn thus to free themselves from material comfort and security, from selfish enjoyment and the narrow round of our little interests. We rise daily to a higher level when we accustom ourselves to think first of the nation, its perils and its hopes, its needs and its ideals.

As Catholic citizens, our hopes and our prayers are devoted with solemn intensity to the success of our American arms, since the flower of the Catholic church in the United States is with the colors. For good or for ill, her fortune is inseparably linked with theirs. They were yesterday the children of our Catholic schools, the students of our colleges, the sons of our merchants and our professional men. It may be truly said that no Catholic home in the United States is today without hearts anxious for the welfare of some representative at the front, or about to go.

#### INCENTIVE TO CATHOLICS

But it is not only because of their personal interests that our Catholic citizens pick up the gauntlet of war so defiantly hurled at us. This American democracy of ours, in its respect for individual right, its love of freedom, its temper of equity, its principle of representation, its concern for the plain citizen, has much in common with our Catholic political and social teachings, and more than one writer has found Catholic sources for the great principles on which our constitution is based. Apart from this kinship, there is the fact of the close solidarity of the American Catholic Church with the American nation, ever since the day when George Washington attended the Mass in Philadelphia said for our French Allies, and later wrote his memorable "Letter to the Roman Catholics of the United States," confirming solemnly their valuable services to the young nation.

Gratitude alone commits us to the warmest loyalty and to every sacrifice for our beloved country, since in the whole world the Catholic Church had no freedom of thought or action when the United States opened wide its doors to her persecuted children from Europe, and with the unexampled generosity made them free of every advantage, public and private, which the new republic afforded. Amid

the flames of the French revolution and the insane destruction of the ancient order of life she began again her beneficent career on this earth, with a new world and all time before her, and the folds of the Stars and Stripes about her.

#### TRIBUTE TO KNIGHTS

It is enough to say that while Pius the Seventh sat at Fontainebleau beneath the menacing arm of the Nietzschean superman of that day, Archbishop John Carroll was planning at Baltimore the restoration of Catholicism to its immemorial service and uses among the new and ardent people who then walked at the head of mankind bearing aloft that banner of freedom, truth and justice, which has never since then bitten the dust nor ever will while God is good and loves His children of earth.

Dear brother Knights of Columbus, if any evidence were lacking of Catholic loyalty, sacrifice and devotion to the cause of our country since its foundation, your organization would amply make it up during the generation in which it has spread from the Atlantic to the Pacific. I do not hesitate to assert that you have been one of the most helpful influences during this period toward binding our scattered populations in civic unity, in broader and larger harmony of thought and action, and in asserting the common ties of American citizenship which bind us so closely together over this vast expanse of territory, otherwise separated by many facts of nature, sectional interests and local peculiarities. You have crowned your honorable history by the unprecedented generosity with which you took up the social and religious welfare of our American youth in the new cantonments, and for your first and dearest reward you have the gratitude of countless parents and relatives.

The Catholic clergy are deeply indebted to you for your anxiety to aid them in ministering to the religious needs of our boys and the whole Army and Navy are indebted to you for your kindly cooperation in every good work carried on for the common welfare. Our beloved country itself is your debtor eternally for your splendid example, which operated at once in all directions as a slogan of loyalty and a bugle call to the whole nation. Few acts could better reveal the profound unity of our national mind, or bring out more clearly the resolution of all true American citizens to see their beloved country successfully through the mighty war on which she has entered, a unique act of national chivalry, for no material or selfish purpose, but for the highest interests of mankind as they now stand revealed to the whole world.

### CATHOLIC UNIVERSITY ALUMNUS HONORED

REV. JOSEPH M. GLEASON ELECTED TO THE PRESIDENCY OF THE PACIFIC COAST BRANCH OF THE AMERICAN HISTORICAL ASSOCIATION.

At the annual session of the American Historical Association, Pacific Coast Branch, held in Wheeler Hall of the University of California on December 1, 1917, Rev. Father Joseph M. Gleason, of Palo Alto, was chosen President.

Father Gleason read a paper pleading for more recognition from the Association for the pioneer historical scholars who laid the foundations of accurate criticism in American historical studies. He cited the case of John Gilmary Shea, perhaps the foremost investigator of original documentary material in American colonial history in the period from 1852 to 1892, as one absolutely unknown to the ordinary history major in either Berkeley or Stanford.

The session was favored by the presence of about a dozen eastern scholars, among them Dr. Sloane, head of the department of history at Columbia University, who gave an earnest address on the lost possibilities of the Pacific Coast in determining American foreign policy; Dr. Channing, of Harvard, and Dr. Stephenson, of the Hispanic Society of America, were also instrumental in giving life to this year's meeting.

The American Historical Association is the great central clearing house of historical studies in the United States. Founded in 1884 it was incorporated five years later, and affiliated with the Smithsonian Institution. All its papers and reports are published by the Government.

The Pacific Coast Branch was detached sixteen years ago in order that historians west of the Rocky Mountains might find it easier to assemble.

## NECROLOGY

THE RIGHT REVEREND THOMAS J. FOLEY, D.D., BISHOP OF DETROIT.

A bishop for twenty-nine years and a priest for sixty-one years, the late Bishop of Detroit was a witness to much of the marvelous success which has been won by the Catholic Church in the United States since the close of the Civil War. He was born at Baltimore, Md., on November 5, 1833, and was a student of that once famous institution, St. Mary's College, where he graduated in 1851. His seminary training was received in St. Mary's, Baltimore, and at Rome, where he was ordained in 1856. As Chancellor of the Third Plenary Council of Baltimore in 1884, he has always been considered one of the founders of the Catholic University of America, and during his long years in the episcopate, which began in 1888, when he was consecrated Bishop of Detroit, his interest in the University never wavered. He became a member of the Board of Trustees in 1892.

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## THE CATHOLIC CHURCH AND THE WAR

In speaking before the Catholic students of the University of California, on December 26, of the mighty conflict of arms in which our beloved country is becoming more deeply and gravely engaged, Bishop Shahan gave an eloquent explanation of the relation between the Christian spirit and war in general. He said in part:

In itself, absolutely taken, the Christian spirit is the very antithesis of war. The Christian spirit is a spirit of peace. "Peace" is written over every page of the Gospel; peace is the keynote of the words of Christ. "Peace be to you," is the simple message of the Gospel, "Peace be with you. My peace I give unto you." It is the constantly recurring theme of apostolic teaching.

We know that the virtues of the Christian life, those virtues by which the Christians distinguished themselves from the pagan multitude, made them known indeed as 'other beings, as persons of another social temper—those virtues were virtues of meekness, humility, patience, resignation, temperance and modesty, the very opposite of the great, strong, forceful virtues which distinguished the states of antiquity, the discussion of which, as you know very well, makes up the bulk of the great philosophical writings of the ancients.

The Christians entered upon a war almost as soon as their religion was born, the war of the great persecutions. Yet that they lived up to the ideals and principles of peace is proved by the fact that throughout the mighty Roman State, as far as we can gather from history, there never was an attempt by the Christians at rebellion against their cruel Roman masters. Even when they were numerous, when they grew to be fairly powerful, they recognized the authority of the State within its own limits. While they realized with all intensity its irremedial injustices, nevertheless, being Christians, and purely Christians, in that order of life they never undertook to repel force by force, but suffered force and injustice. So much for the Christian spirit by itself. Within its own domain and limits the Kingdom of God is opposed to the kingdom of man, the city of God is opposed to the city of man, and were Christians to live in some order by themselves where the pure letter and the pure spirit of the Gospel might be easily observed, there can be no doubt that in such a kingdom war and all that goes with it would be tabooed and abandoned, and peace would be unchangeable to the last. Such a kingdom does exist. It is the holy Church of God in which there is not, and never has been, the possibility of the right of war amongst Christians as members of God's holy Church.

But Christians do not live in such a world; we live in the world that is, and so when the apostles asked Christ what they were to do in regard to Caesar,

whether they were to pay him tribute or not. He made the answer which is, as you know, the basic, fundamental principle in the relations of the Christian individually, of the Christian religion and Christian society, with the State from that time to our days and, indeed, through all time to eternity. He bade them give to Caesar what belonged to Caesar, and to God what belonged to God.

Now, Caesar is the State, Caesar is the social order, and from that time to this and through all times, Christians, being members of the State, have to take their part in the work of the State. They have fallen heir to the burdens, responsibilities, and charges of the State, so much so that now that foul vile thing of antiquity, the persecuting, anti-Christian spirit, has, in a large measure, disappeared from the State, and the State has taken unto itself, in a small measure, the spirit, the temper, and the ideals of the Christian order.

While the Christian spirit does not and cannot admit participation in a purely unjust war, nevertheless, in a just war, in a war of self-defense against unjust and wrongful aggression against the State, the Christian is bound by duty, bound by divine law, bound by the entire history of the Church, bound by the spirit of the Church itself, to defend his country when its independence is at stake, or its sovereignty, or its interests, or the principles of its administration, or its rights, or honor, or whatever is substantial and essential to that country, giving it place and standing in the world. Whenever such things occur the Christian is, first of all, bound to the defense of his State and the country to which he belongs.

Our Lord never penalized the office of the soldier. While he commended the reign of peace, the temper and the spirit of peace, and the things of peace, to those who accepted His spirit and followed His way, and were willing to imitate Him; nevertheless, neither in the writings of His gospel, nor in the attitude of the primitive Christians who, all things taken together, were nearer to Him than any others ever have been, do we find any proscription or denunciation of war as such, or of the life of the soldier as such?

John the Baptist preached the baptism of penance to the soldiers, but he did not assert that their calling was an unlawful one, he did not bid them abandon that calling and go back to their various civil avocations. On the contrary, he bade them reform themselves within it. Also, in the Roman Empire, we find a great many Christians taking part in the defense of the State. We find many soldier martyrs, for example, St. Maurice and his companions, the Thundering Legion, and there are many other instances of Christians following the soldiers' calling. All through those ages when the barbarian nations threatened Rome, when it was necessary to defend the Roman State and all the interests of civilization against the Huns, the Vandals, the Goths, and all the mighty multitude of unorganized barbarians who were pouring in from the north and east, we find the Christian population of the empire bearing their full part and share.

We all know what the Crusaders were: the military organization of the Christian world directed against the unspeakable Turk with the hope of regaining the holy places in order that the land that Christ was born in and lived in might be once more in Christian hands, so that the Christian spirit and the Christian temper might arise afresh to new honor and to a complete moral betterment of the Christian populations of Europe. It was a noble and beautiful ideal and for long a hopeful dream, but in the end only a dream.

Outside of the Catholic Church this is very hard, for there is a wild, hopeless, endless individualism. Every man and every woman may read the Bible occasionally as he or she sees fit and then base his religion upon it, or, rather, upon his interpretation of it. This method is accepted by a great portion of humanity and has gradually decreased the power and authority of Holy Scripture over the minds of men until today, four centuries after Martin Luther broke away from the Church, it has practically disappeared as a factor in non-Catholic thought. It is not so with the Gospel of Jesus Christ as it has been handed down from the beginning in the custody and power of the Church. It has been preserved intact by Holy Church; and through her ministers, through her sacraments, through her teaching, the Gospel of Jesus Christ has been poured like a flood, like a mighty current, into our daily lives and colors and reforms and renews and transforms them.

Therefore, we should open the gateways of our hearts to this unending blood which pours in from the feet of the Divine Savior through His Gospel, and to all the beautiful thoughts of which it is the source and the explanation and the con-

firmation, forever. The Catholic Church is our guide and teacher who is, for mankind, the representative of Christ, who alone can retain and interpret the Gospels in their entirety, not merely as writings, not merely as the relation of the life of Christ, but as a living moral and social force transforming individuals and, by transforming individuals, all our society. Let us pray that this mighty organization, so representative of the spirit of Christ, so representative of the spirit of perpetual peace, may not lose its authority, may not lose its grip, so to speak, upon the multitude, may not disappear from among us and become, what our enemies and adversaries would gladly see her become, a thoroughly helpless entity, broken adrift from her moorings, and having no longer any moral authority over the peoples.

If we come successfully out of this mighty conflict into which we have been drawn gradually, almost unconsciously, but most righteously, we shall owe it very largely to the power of Divine Providence, to the over-ruling dispensation of Almighty God. And we shall believe, at least the Catholic people shall believe, it to be owing very largely to the intercession and the example and the moral influence and to all the divinely given power which the Catholic Church possesses.

Almighty God certainly did love mankind when, in the Second Person of the Blessed Trinity, when, as God made man, He came down on earth and took upon Himself our flesh and our weakness, our habits, almost our entire ignorance, when He became one of us as a youth and as a man and finally died upon the cross of Calvary, that He might wipe out the handwriting on the wall against us from the fall of Adam, that He might prepare the way in the world for His Holy Church that, through all ages she might make His word and His will known to men.

Let us pray, therefore, for the welfare of the Holy Catholic Church at all times, but particularly in the years, the months, the days which we are now in, that her sacraments of life may be ever sweeter and stronger, that her teachings may be ever more earnestly and practically given, that she may draw an ever larger number of mankind within her saving embrace, but, above all, that through her the spirit of God may speak to the hearts of all men, not to our hearts alone, but to the hearts of all the combatants, so that they may see that it is scarcely worth while living on this earth and striving and struggling for the poor, perishable, material things of this life alone, however vast they may be, however attractive, however pleasant and alluring for a time. For in these things there is only the response of death, and it is only in the spirit of Jesus Christ, and in all that His Holy Church represents, that we find the response of life eternal—a blessing I wish you in the name of the Father and of the Son and of the Holy Ghost.

## LECTURE ON THE CEMENT GUN AND ITS PRODUCTS

On Friday morning, December 23, Mr. C. W. Boynton, of the Cement Gun Company, of Allentown, Pa., gave an illustrated lecture in the Assembly Room of McMahon Hall.

Mr. Boynton explained, in detail, the various types of machines manufactured by his company, their adaptability to many cases in construction work, and illustrated several samples of intricate work upon which the Cement Gun had been successfully used.

This lecture is the first of a series which has been arranged by the Department of Civil Engineering, cooperating with the Portland Cement Association, of Chicago, Ill.

## Pius X to Cardinal Gibbons

January 5, 1912

*Beloved Son, Health and Apostolic Benediction:*

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results. . . .

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.



# **National Shrine of Mary Immaculate**

**To Our Beloved Son, James Cardinal Gibbons, of  
the Title of Santa Maria in Trastevere  
Archbishop of Baltimore**

## **POPE PIUS THE TENTH**

**Beloved Son: Health and Apostolic Benediction;**

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile, as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

**PIUS P P. X**

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**CONTRIBUTIONS TO THE NATIONAL SHRINE CAN BE SENT TO**

**REV. BERNARD A. McKENNA  
THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON, D. C.**









